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THE UNIVERSITY OF ALBERTA

A MARTYROLOGY-OBITUARY OF SAINT-QUENTIN

PARTIALLY EDITED WITH COMMENTARY

by



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A THESIS

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled "A Martyrology-obituary of Saint-Quentin" submitted by Brother Donatus Vervoort in partial fulfilment of the requirements for the degree of Master of Arts.

ABSTRACT

This thesis is a transcription and translation of entries for the month of January in the thirteenth-century Martyrologium ad usum regalis et insignis ecclesiae Sancti Quintini. The Martyrology, besides containing details of the lives of the martyrs gave also particulars on benefactors of the church for whom prayers were requested and, therefore, also served as a convenient record of donations.

The Introduction attempts to put the Martyrology in its historical setting and provides background information on Saint-Quentin, a prosperous medieval town in northern France.

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FRONTISPIECE

(January 31, p. 77 of text)

The handwriting of the martyrology section is in a twelfth century bookhand. The writing is subsequent entries (the obituary-necrology section) shows a change from the early Gothic writing to the more cursive hand of the fourteenth century of the last entry. The I of In is not written in the manuscript. The space was left open for the illuminator.

The line of numerals at the head of the page constitutes a table of epacts.* They were presumably used for reference by the scribe. They appear on every page of the edited portion of the MS.

The second line seems to show the littera paschalis.** The third line consists of the day of the month according to the Julian system in nones, ides and kalends and the letter of the day used to establish the Dominical letter.*** A table is appended to the Introduction (p. xxviii) giving the dates used throughout the edited part of the text and the pages on which they occur according to the system of foliation used in the MS.

*A set of 19 numbers used for fixing the date of Easter and other movable christian festivals by indicating the age of the moon at the beginning of each civil year in the lunar cycle. For an explanation see Cheney, C. R., Handbook of Dates, (London, 1961) p. 8.

**Ancient aid for the calculation of the phases of the moon. See Grotefend, H., Taschenbuch der Zeitrechnung, (Hanover, 1960) p. 6.

***The Dominical or 'Sunday' letter is that one of the seven letters A to G allotted to the days of the year in rotation (January 1 is A etc.) which coincides with the Sundays in a given year. For a fuller explanation see Cheney, op. cit., loc. cit.

INTRODUCTION

THE MARTYROLOGY FOR THE USE OF THE ROYAL AND FAMOUS CHURCH OF SAINT-QUENTIN

The Martyrology still preserved in the sacristy of the collegiate church of Saint-Quentin is an interesting work in the sense that although it is called a martyrology it is not merely a canon of names of martyrs.¹ Although it is not strictly an obituary, this qualification has been added to the title of the work, since it shares the characteristics of an obituary except for omission of the year of death in many entries. For the historian, therefore, the work is of interest for political, social and economic research as well as for its religious value. In order to understand the background of the Martyrology of Saint-Quentin one should know the development in martyrologies from the primitive to the historical form.² The historical interest of the Martyrology of Saint-Quentin lies mainly in the additions to the original text. These additions are concerned only with the church of Saint-Quentin while the martyrology proper could be used in other churches.³

The Martyrology belongs to the historical rather than to the primitive form of martyrologies. In their primitive form martyrologies were calendars or canons of names of men and women who suffered persecution and death for their faith in Christ, and of a limited few who had been in direct contact with Christ and with the beginning of the Church.⁴ The martyrs were accorded public veneration in the place where

they had suffered, or where their remains were discovered. The day of their martyrdom, the dies natalis,⁵ was entered in a list on the appropriate day of the year and in this way a canon of names developed. In these canons were recorded only the names of the martyr and the place where she or he had suffered martyrdom, not the particulars of their heroic deaths.

The earliest martyrology which has come down to us is the so-called Hieronymian Martyrology, supposedly drawn up in Italy in the middle of the fifth century. It was a primitive martyrology, a canon containing the names of those who were witnesses for Christ. By this time, the word "witness" had taken on a wider meaning, including not only martyrs but also names of people who had shown in their daily lives a heroic degree of sacrifice for their fellow-men for the sake of God. The Hieronymian Martyrology was still in essence a list of names as was the Martyrologium Romanum Parvum produced in the seventh century in Rome.

A completely new style was developed by the Venerable Bede, who in 735 composed a martyrology in which, to the name of the saint, were added the particulars of his life and death.⁶ He wrote for the purpose of instruction, and this type of martyrology became known as the historical martyrology. The Martyrology of Saint-Quentin belongs to this category because it follows the trend started by Bede. This Martyrology is considered historical for two reasons: it gives particulars of the lives of the saints and it relates the development of the cult of St. Quentin.

The trend started by Bede found numerous imitators in the eighth

and ninth centuries. Whereas Bede did not fill in all the days of the year, others completed those unused days with saints from the Old Testament, with names of church fathers, or with important events in church history. Florus of Lyons (ca. 830) tried to complete this work, but to this day it remains doubtful if all the additions in Bede's text are from Florus' hand. Around the year 848 Wandelbert of Prüm composed a calendar in Latin verse, again adding to the Bede Text. A few years later Rhabanus Maurus used different sources, having recourse to the Hieronymian Martyrology as well as to the Acts of the Martyrs for the composition of his work. Ado, archbishop of Vienne, used as his basic text all the existing martyrologies except those by Wandelbert and Rhabanus Maurus. His main source was the Martyrologium Romanum Parvum. The work of Usard, a monk of Saint-Germain-des-Prés, follows closely the text by Ado although he abbreviated much. In his forward, Usard names as his predecessors Jerome, Bede and Florus, but does not mention Ado, although the two texts show so much similarity that the originality of Usard appears in a dubious light. He finished his martyrology in 875 and dedicated it to Charles the Bald. In 896, Notker Balbulus concluded the Saint-Gall martyrology, but his work remained less known than the book by Usard. Usard's martyrology became the basic text for the Roman Martyrology. The Roman Martyrology, which corrected and brought up to date Usard's work, was prescribed as the official martyrology for the Church and is still in use.⁷

While the Roman Martyrology is meant to be used throughout the Church, the Martyrology of Saint-Quentin is composed for local use and

elaborates on local saints.⁸ This was a general practice at the time. It develops and pays special attention to the feast of St. Quentin and his fellow-martyrs in this area and thus gives the history of the cult of the saint.⁹ The celebrations had at first strictly a local character. St. Quentin was martyred in the year 287 near Augusta Viromanduorum¹⁰ which place was re-named Saint-Quentin after the cult of the saint was introduced. The Martyrology not only records his dies natalis, but also the finding of his body by Eusebia,¹¹ the finding of his remains by St. Eloy,¹² the translation of the remains of his fellow-martyr, St. Cassian,¹³ the dedication of the new church of Saint-Quentin,¹⁴ and the martyrdom of the saint.¹⁵ The cult of St. Quentin never won general acceptance throughout the Church. He was a local saint and the town of Saint-Quentin became the center of his cult. In martyrologies used in other places, except for some which were apparently modelled after a martyrology used in Saint-Quentin, St. Quentin was only commemorated once a year, on October 31.

The title page of the Martyrology of Saint-Quentin, which probably was not always part of the manuscript, gives the date of the manuscript as "the thirteenth century" but all of it was not written in that century.¹⁶ The necrology is written in a variety of thirteenth century hands but the martyrology section is written in what may be a late twelfth century hand.

There are at least four martyrologies with entries pertaining to Saint-Quentin: Limoges,¹⁷ Arras, Tournai and Liesses.¹⁸ The martyrology of Limoges dates from the twelfth century and was used regularly

by the monks in the abbey of Saint-Martial.¹⁹ It is probable that this martyrology is modelled after the one used in Saint-Quentin since the saint has no known connections with that area. The martyrologies of Tournai, Arras and Liesses have the same entries extending over five days for the veneration of St. Quentin which are also found in the Martyrology of Saint-Quentin with a slight difference in wording in one entry only, October 31. This suggests that they all have a common ancestor and that ancestor might be the Martyrology of Saint-Quentin.

There is only one martyrology known to have been used in the church of Saint-Quentin: the Martyrology of Saint-Quentin, which is the subject of this paper and the manuscript of which is found in the sacristy of the collegiate church.²⁰ This is referred to by Dom Quentin as a martyrology-obituary. This could be misleading. An obituary is a short biography of someone who has departed (obiit) from this world. It is still customary in religious communities to write an obituary for deceased members of the community. In the additions to the martyrology-section in the Saint-Quentin manuscript, which form the obituary parts, one finds very few biographical particulars about the deceased. Sometimes his function is recorded: ". . . a fellow-canon of ours; . . ."²¹ "on the same day died brother Aimard the Templar; . . ."²² "on the same day died Guido the Castellan; . . ."²³ "on the same day died Robert knight of Moy. . . ."²⁴ The date of death is known because they are entered on a particular day of the year, but the year of death is often left out, except in all additions from the seventeenth century.²⁵ The manuscript does not give enough

information about the donors to be called an obituary.

Nor can it be called a necrology. A necrology in its original form was a register of departed members and benefactors of religious communities which was read to the community with a request for prayers for the repose of the souls of the deceased.²⁶ The additions in the Martyrology of Saint-Quentin give too much information on the persons to be called a necrology, e.g.:

On the same day died Barthélémy de Roye, for whose soul the church received two bushels of wheat to be distributed to those only who attend the vigil and the mass, and to the sick.²⁷

The formula gives the name of the person for whom prayers have to be said but adds what will be given in return. This last part does not belong in a necrology.²⁸

The association between martyrology, obituary and necrology has a long history. The primitive martyrology can be compared with the necrology, while the historical martyrology shows much resemblance to the obituary. The Martyrology of Saint-Quentin contains elements of all three forms, and this combination of three types of books served the canons of the collegiate church of Saint-Quentin.

The many donations entered in the martyrology-obituary cast light on the history of the church of Saint-Quentin, and of its canons. After the martyrdom of the saint a simple sanctuary was built on the place where he suffered and died, but because the pilgrimages to the tomb in the church became very popular in the area, the church soon proved too small, especially when Augusta Viromanduorum was elevated to be the see

of the bishop of Vermandois.²⁹ The construction of a larger sanctuary became imperative. The finding of the body of the saint by Eusebia has already been referred to, but after St. Médard moved the see of the bishop to Noyon in the year 451 the cult of St. Quentin diminished and the people forgot where his body was buried. The Martyrology makes a special mention of the finding of the body by St. Eloy with all the flowery particulars.³⁰ To ensure that the veneration of the saint would remain the center of attention, St. Eloy put a community of monks of the order of St. Benedict in charge of the church. From an episcopal see the church of Saint-Quentin had become an abbey-church. Abbots like Fulrad who could enlist the support of the high and mighty of this world³¹ beautified the church and the monks remained in charge till the invasions of the Norsemen, who destroyed the town of Saint-Quentin and burned the church.³² A political consequence of these invasions was that the local lords became more independent, and the counts of Vermandois were no exception. They founded a chapter of canons to take care of the church and to promote the devotion to the patron saint.³³ They themselves remained lay-abbots as they had been during the time when the monks were in charge of the church, but they had no direct control³⁴. The counts still had special rights vis-a-vis the chapter, but from about the middle of the tenth century its organization came into its own right as a collegiate church.

The chapter was led by the dean and was assisted by the warden, who took special care of the temporal aspect of running the community. The wardens took such a prominent place because during the time when

lay-abbots had more influence, they assumed the spiritual as well as the temporal responsibility for the community. With the many donations to the chapter³⁵ and its projects (hospitals, chapels, school) the warden had an important task and needed to keep records of the goods possessed by the chapter. The Martyrology of Saint-Quentin is a prime example how this was done in practice. An important officer who is mentioned in the Martyrology is the cantor, who was in charge of instructing and leading the singing. Chanting during the high masses and the office were the main duties of the canons. The many foundation masses named in the Martyrology point to this. The other officers in the chapter like the provost do not occur in the Martyrology, but it is certain that the insignis and royal collegiate church of Saint-Quentin was served by a provost.³⁶ The scolasticus was head of the school and was the only officer who was not appointed or nominated by the king.³⁷

Only cathedral collegiates had the duty to maintain a school but the school of Saint-Quentin was one with an ancient tradition. The school was founded and attached to the church when the episcopal see of Vermandois was still in Saint-Quentin. Fortunatus mentions in the Life of St. Médard the foundation of the school and its purpose, namely to ensure the recruiting of clergy for the diocese. Two donations in the month of January make specific mention of the donation for the clericuli, the seminarians.³⁸

Canonical reasons why the title insignis was given to the collegiate church were that it was the mother church of Saint-Quentin;³⁹ that it was of ancient foundation, conspicuous by its physical structure⁴⁰ and

the number of its dignitaries and members;⁴¹ and that it was situated in a famous and well populated city.⁴² Indeed very few churches could claim that they had been at one time an episcopal church.

Besides being a "famous" collegiate church it was also a royal church. The rights of the king in the chapter were partly derived from the fact that the chapter was founded by the count of Vermandois and when the king added Vermandois to his domain in 1214 he acquired the same rights as the counts had before him. It appears that he rarely exercised the regalian rights and although in 1317, the royal provost had threatened to confiscate the temporal goods of the chapter, he did not carry out his threat.⁴³ The time of the lay-abbots had passed, but the influence of the king of France in ecclesiastical affairs remained significant. The king inherited from the counts the right of appointing all the officers of the chapter except the ones mentioned above. The canons had the right to elect a dean when the office became vacant, but only with the permission of the king and he had to approve of their choice.

In return for its obligations to the king, the chapter had the advantage of his special protection. In disputes between the chapter and the commune the king, as a rule, took the side of the chapter, possibly because he felt obliged to maintain control over the commune, but also because his support of the chapter bespoke a benevolent attitude toward the local nobility on whom he relied for support.⁴⁴

The text of the Martyrology of Saint-Quentin is a study in its own right, but the document has, as already suggested, political, economic

and social values on account of the additions in the obituary portion. On almost every folio is a succession of entries showing the names of the donors and the substance of the donation. Many of the donors can be traced and it seems that they can be divided roughly into two categories. Most of the donations came from members of the local nobility—largely from the canons themselves or from their relatives.⁴⁵ Others were made by members of the commune of Saint-Quentin. It looks as if the canons were members of the local nobility, not only because one can identify many of their families but because their donations are for the better part the fruits of the land.⁴⁶ This shows that their vested interest was still in the land in the thirteenth century. On January 21, the obituary-necrology reads:

On the same day died Pierre de Gricourt, chaplain of that church, who gave us one bushel of wheat to be turned over to the church and to be distributed to those canons only who attend the wake and the mass, and to the sick.

The father of Pierre de Gricourt, Raoul, founded a chapel in the church of Saint-Quentin, and Pierre was its first chaplain. The Gricourts belonged to the local nobility and had property at Gricourt, Omissy and Essigny.⁴⁷ Such names as Roual de Sainte-Maure,⁴⁸ Simon de Bethancourt,⁴⁹ and many others point to members of the noble class.

The second class from which donations came, although less frequent and smaller in size, was the bourgeoisie. Few members of this class are named and their donations were in money. Comparing the number of donations made by the members of the nobility and those made by the members of the commune in the month of January one finds a ratio of roughly 4

to 1. This is so high in favor of the nobility that it would be most surprising if the rest of the year would show a different result. The donation by a member of the Cakin family shows the following: "On the same day died Thomas Cakin, who gave us every year twenty-six pennies and six capons." The Cakin family was known in Saint-Quentin for the foundation of a hospital which they had put under the spiritual and temporal care of the chapter, and this gift was intended for the hospital. The donation of Thomas Cakin was in cash because he did not have any land. Most of the citizens had domestic animals, so it is not surprising that Thomas gave some capons. Other donations from the burgesses were, or could be, part of the rent on a house in the commune.⁵⁰

The discrepancy between donations from the two different social classes suggests antagonism between the church and the commune. The petty nobility was not known for its friendly attitude towards the communes. The commune had taken from the nobility some of its authority, and the bourgeois liked to manage their own affairs and interests. There is evidence, besides the size and number of the donations that the commune and the chapter considered each other as rivals.

The history of Saint-Quentin in the thirteenth century bears this out. In the year 1213 a popular revolt against the chapter shook the town. The mayor of the commune, Robert Nez le Cat, was humiliated and exiled on account of the role he had played in the uprising.⁵¹ The king interfered and ordered the leaders of the commune and one hundred other burgesses to assure safety and protection for the dean, the canons and their possessions. They had to swear under oath that they would take this order

seriously and renew this oath every year.

This disorder could have been aggravated by the increase in the population of the commune. The freedom and independence of the communes induced many to join their ranks. The increase in Saint-Quentin was sudden, as is proven by the fact that in 1213, Robert de Courtonne, papal legate at the diocesan synod, held at Saint-Quentin, elevated each of the nine chapels previously under the jurisdiction of the chapter to the status of parish church. It was evident that the collegiate church could not cope with the influx of people and could not provide adequate spiritual care.

Soon after this, several establishments of new religious orders took their share in the ministry and the Dominicans especially enjoyed the support of the commune. They came in 1221, soon to be followed by a friary of the Franciscans. The Dominican monastery was known as the Monasterium centum sacerdotum.⁵² It became the place where the diocesan synods were held. Hefele mentions several diocesan meetings in the thirteenth century held in the Dominican house rather than in the collegiate church.⁵³ One may conclude that the commune supported the Friars rather than the chapter, which was alligned with the nobility.

The enmity between the chapter and the commune continued. The dean of the chapter, Jean de Barastre, maintained his position and the immunity of the chapter in the face of the growing discontent of the bourgeoisie.⁵⁴ Other deans followed his example. In 1247 St. Louis came to Saint-Quentin, and the only reason seems to have been to bring about reconciliation between the two opposing parties. He achieved

his aim. At this time some of the canons had been too liberal in handing out ecclesiastical punishments for several members of the commune.⁵⁵ The peace brought about by St. Louis did not last. In June 1257 he had to settle another dispute between the same parties.⁵⁶ This was not the end of the conflicts in Saint-Quentin. During the last quarter of the thirteenth century the conflicts re-occurred, and often bloodshed could not be avoided.⁵⁷

The Martyrology of Saint-Quentin with its obituary-necrology additions gives the historian an opportunity to add to his research in the social, economic and political history of the thirteenth century. It is a document which when edited in its entirety provides additional evidence for an understanding of the various phases of the lives of the members of the commune, of the chapter of the collegiate church and the lay nobility who lived at that time.⁵⁸

FOOTNOTES ON THE INTRODUCTION

¹The Martyrology of Saint-Quentin is not yet catalogued in any standard inventory. It is known only as the Martyrology-obituary of the Sacristy of the Church of Saint-Quentin. 189 f°'s, in 4°, pchmt, 13th. c. It is item #7 in the list of Objects d'Art of the Département de l'Aisne. M. Dumas, director of archival services of the Département de l'Aisne, pointed this MS. out to Professor Q. Griffiths, who had a microfilm made.

²Most of the information on the history of martyrologies was found in Dom. H. Quentin, Les martyrologes historiques du Moyen Age (Paris, 1908) and in J. B. O'Donnel, ed., The Roman Martyrology (London, 1962).

³The additions are in a different hand from that of the martyrology proper. (See Frontispiece, p. iv.) They record donations to the church and the names of those for whose intention the donation was made.

⁴Among the earliest non-martyrs taken up in martyrologies were the Virgin Mary and St. Joseph.

⁵The day a saint died was called his birthday because on that day he was born for heaven. (D. Attwater, The Penguin Dictionary of Saints [Harmondsworth, 1965] p. 23).

⁶It is very likely that Bede used as his basic text the so-called Hieronymian Martyrology.

⁷In 1584, Pope Gregory XII approved the revised Usard martyrology for use in the whole Church.

⁸Some of the local saints are recognized as saints by the Universal Church. St. Quentin is an example. Charles the Good is not recognized as a saint but his veneration is allowed in Flanders, where he is venerated as blessed.

⁹The cult of St. Quentin appears in the Martyrology on various days of the year: January 3, June 22, August 9, October 22, October 31.

¹⁰The chief place of the tribe of the Viromandui. The name was given by Julius Caesar during the occupation of the territory by his troops. He referred to it also as Samarobriva. (L-P. Colliette, Mémoires pour servir à l'histoire ecclésiastique, civile et militaire de la province du Vermandois. [Cambrai, 1771], t. I, p. 14).

¹¹Martyrology, January 3.

¹²Martyrology, June 22.

¹³Martyrology, August 9.

¹⁴Martyrology, October 22.

¹⁵Martyrology, October 31.

¹⁶Many obituary-necrology entries are from the thirteenth century.

¹⁷Bibl. Nat., MS lat. 5257.

¹⁸The manuscripts for the martyrologies of Arras, Tournai and Liesses are in the Bibliothèque Royale in Brussels.

¹⁹Dom. H. Quentin, op. cit., p. 133.

²⁰In his research Dom Henri Quentin found in the Bibliothèque Nationale an eighteenth century manuscript copy of a medieval martyrology. The original may have been used in the church of Saint-Quentin since the manuscript contains the necrology of that church. It would seem that the original of the copy of the Bibliothèque Nationale is the Martyrology of Saint-Quentin.

²¹Martyrology, January 18.

²²Martyrology, January 15.

²³Martyrology, January 17.

²⁴Martyrology, January 19.

²⁵Martyrology, January 3. In this case a date is added but this is clearly a mistake. The year added is 1645 while the person died in the thirteenth century. The date is in a later hand.

²⁶L. Delisle, Rouleaux des morts du IX au XV siècle (Paris, 1866),

Introduction, p. i. The lists from which the necrologies derive were called diptychs or tituli in the Middle Ages.

²⁷Martyrology, January 9.

²⁸The necrology asked for prayers for those whose names appeared on the lists, not mentioning the punishment which would be incurred if prayers were not said, nor did it promise some tangible reward for prayers said.

²⁹Gallia Christiana, vol. IX, p. 1038. This took place in the year 451.

³⁰Martyrology, January 3.

³¹E. Lemaire, Archives anciennes de la ville de Saint-Quentin (Saint-Quentin, 1888-1890), p. xcii. Fulrad was abbot of Saint-Quentin from 813-826. He was a cousin of Charlemagne.

³²Ibid., p. xc.

³³Ibid., p. cxxxv.

³⁴Gallia Christiana, vol. IX, pp. 1042-1043. Some of the lay-abbots known are: Hieronymus, Gunthardus, Tetricus, Herbertus I, Herbertus II, and Albertus.

³⁵Martyrology. Most of the days of the month of January record one or more donations.

³⁶The office was instituted by Albert, Count of Vermandois.

³⁷L-P. Colliette, op. cit., p. 90.

³⁸Martyrology, January 14 and 18.

³⁹The church of St. Pecinne was founded by Hugh of France, Count of Vermandois toward the end of the eleventh century. It was served by a chapter of twelve canons who remained under the jurisdiction of the dean and the chapter of the basilica of Saint-Quentin. (E. Lemaire, op. cit., p. cxxxv).

⁴⁰The collegiate church from which the apse is supported by elegant buttresses has a gothic nave the vast proportions of which can only be found in the largest cathedrals. (M. Berthelot, et al., La grande encyclopédie [Paris, no date] vol. XXIX, p. 267).

⁴¹L-P. Colliette, op. cit., p. 90.

⁴²The town of Saint-Quentin counted in the thirteenth century between 7000 and 8000 inhabitants. (E. Lemaire, op. cit., p. xcvi).

⁴³E. Lemaire, op. cit., p. cxxxvi.

⁴⁴Infra, p. xix.

⁴⁵Martyrology. Reading through the list of donations one meets repeatedly the term 'concanonicus noster' or the names of local,

petty nobles. (See notes 46 and 47).

⁴⁶Out of the sixty donors mentioned in the obituary-necrology for the month of January, eleven were women: three belonged to noble families (January 15, 23, 29) all related to families with canons, four can be identified as bourgeois and four cannot be classified in regard their social status. Of the forty-nine remaining donors seventeen were canons who belonged to the nobility; eleven were apparently nobles, six were canons whose social status could not be traced, eight were bourgeois; seven could not be identified.

⁴⁷L-P. Colliette, op. cit., t. II, p. 201.

⁴⁸Martyrology, January 7.

⁴⁹Martyrology, January 7.

⁵⁰Martyrology, January 27: "On the same day died Elizabeth, the mother of Geoffroi Ascolons, for whose soul the same Geoffroi gave us five shillings on his new house in the Fosse Street.

⁵¹E. Lemaire, op. cit., p. cxxviii. In 1217, following this event, the royal provost orders the chapter to allow Robert Nez le Cat to return. (Ibid., p. 12). In 1244, the king is asked by the chapter to do justice; the mayor and the aldermen have not renewed their oath yearly. The mayor maintains that making the oath once is sufficient. The king

rules in favor of the mayor and the commune. (Ibid., p. 42).

⁵²The monastery of the hundred priests.

⁵³C. J. von Hefele, Histoire des conciles, t. V., 2e partie, p. 1563.

⁵⁴Dean from 1214-1233.

⁵⁵E. Lemaire, op. cit., p. xcvi.

⁵⁶Ibid., p. xcvi.

⁵⁷In 1213 a servant of the chapter was killed. In 1296 Simon de Maissemi, canon and professor of the University of Paris, was killed by a man named Pourchelet. The murderer took refuge in the house of the Franciscans where neither the chapter nor the officers of the commune had jurisdiction.

⁵⁸This paper concerns itself with that part of the Martyrology which covers the month of January.


THE DATES IN THE MANUSCRIPT

Sunday- letter	Roman dating	Calendar dating	Later additions		Foliation	
a	b	c	d	e	f	g
A	kal. ian.	dies I	-	-	-	-
B	IIII non. ian.	*	13	-	xiiij	13
C	III non. ian.	dies III	14	-	xiiiij	14
D	pridie non. ian	dies IIII	-	-	-	-
E	non. ian.	dies V	15	-	xv(XIX)	15
F	VIII id. ian.	dies VI	-	-	-	-
G	VII idus ian.	dies VII	-	-	-	-
A	VI id. ian.	dies VIII	17	-	xvii	17
B	V id. ian.	dies IX	-	-	-	-
C	IIII id. ian.	dies X	18	-	xviiij	18
D	III id. ian.	dies XI	-	-	-	-
E	pridie id. ian.	dies XII	19	-	xix	19
F	id. idus ian.	dies XIII	-	-	-	-
G	XIX kal. febr.	dies XIIIII	20	-	xx	20
A	XVIII kal. febr.	dies XV	-	-	-	-
B	XVII kal. febr.	*	21	-	xxi	21
C	XVI kal. febr.	dies XVII	-	-	-	-
D	XV kal. febr.	dies XVIII	-	-	-	-
E	XIIII kal. febr.	dies XVIII*	23	dies 19	xxiiij	23
F	XIII kal. febr.	dies XIX*	-	dies 20	-	-
G	XII kal. febr.	dies XXI	-	dies 21	-	-
A	XI kal. febr.	dies XXII	25	dies 22	xxv	25
B	X kal. febr.	dies XXIII	26	- 23	xxvj	26
C	IX kal. febr.	dies XXIIII	-	-	-	-
D	VIII kal. febr.	dies XV*	27	dies 25	xvii	27(6)
E	kal. febr.	dies XXIIII*	28	dies 26	xxviiij	28
F	VI kal. febr.	*	-	dies 27	xxix	29
G	V kal. febr.	dies XXVIII	-	-	-	-
A	IIII kal. febr.	dies XXIX	-	-	xxx	30
B	III kal. febr.	dies XXX	-	-	-	-
C	pridie kal. febr.	dies XXXI	-	-	xxxi	31

EDITORIAL COMMENTS

For the identification of personal names the works by A. Franklin, Dictionnaire des noms, surnoms et pseudonyms latins, (Hildesheim, 1966) and A. Dauzat, Dictionnaire des noms de famille et prénoms de France, (Paris, 1951) are used. In the translation of the manuscript the Roman Martyrology (1962, English edition) will be followed in the spelling of the names of the saints in the martyrology section.

Martirologium
ad
Usum Regalis &
Insignis Ecclesiæ
S.^{ti} Quintini



Reparatum anno

1790.

xx:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:xxix:x:xxi:ii:xiii:xxiiii:v:xvi:xxvii:
a: b:c: d: e: f: g: h: k: l: m:n: o: p: q: r:s: t:

A kalendas ianuarii dies i^{us}
ianuarius habet dies xxxi

Octaue domini; et secundum carnem circumcisio eius: et natale
5 sancti Almachii. qui iubente Alipio prefecto. cum diceret hi octaue
dominice dies hodie sunt: cessate a superstitionibus ydolorum et
sacrificiis pollutis a gladiatoribus. hac de causa occisus est. Apud
Cesaream Cappadocie; natalis sancti Basilii episcopi. ammirande
fidei uite et doctrine uiri.

10 Eadem die obiit. Matheus de Macellis. qui dedit nobis unum
modium frumenti quotannis apud Walli, et Anselmus Bruious
qui dedit ecclesie unam lampadem ardentem ad sanctum
Stephanum.

In prima die ianuarii uacua habemus duos modios frumenti pro
15 magistro Adam de Clastris distribuendos hiis tantum canoni-
cus qui intererunt uigiliis et misse et infirmis.

Item prima die uacua sequenti habemus unum modium frumenti
pro patre eiusdem Ade distribuendum modo predicto

Quentin Savont.M.Fendeché.

20 acta de 2 sept. 1682 + 1701 Officium Circumcisionis Domini fit Annuale minus ex funda-
tione Domini Nicholai Pothenot canonici et postridie obitus

2. i: omitted in ms. 10. Eadem . . . 13. Stephanum: 13 c. hand.
14. In . . . 18, predicto: late 13 c. hand. 19. 16 c. cursive hand. 20.
Officiū . . . 21, obitus: 17 c. hand. In left margin: acta de 2 sept.
1682 + 1701: late 17 c. hand.

A January 1

Day 1
January has 31 days

The feast of the Octave of the Lord and his Circumcision in the flesh; also, the birthday of St. Almachius, who when he was ordered before the prefect Alipius kept saying, "these are the days today that make up the Octave of the Lord; give up the superstitions of idols and unclean sacrifices." and was for this reason killed by the gladiators. In Caesarea in Cappadocia: the birthday of St. Basil, bishop, a man of distinguished faith, life and teaching.

On the same day died Mathieu de Macellis who gave us every year one bushel of wheat at Vailly¹ and Anselme Bruious,² who gave the church one burning light for St. Stephen.

For the first open day³ of January we have two bushels of wheat for Master Adam de Clastres,⁴ which is to be distributed to those cannons only who attend the vigil and the Mass, and to the sick.⁵

Likewise on the next open day we have one bushel of wheat for the father of the same Adam to be distributed in the aforesaid way.

Quentin Savont.M.Fendeché.⁶

Executed	The office of the Circumcision of the Lord is a lesser
on	
2 Sept.	anniversary from the foundation of the Lord Nicholas
1682	
+1701	Pothenot canon, and on the next day [there is] an obit

eiusdem Domini Pothenot qui dedit nobis redditum annum septuaginta quinque librarum distribuendarum scilicet pro media parte iis qui intererunt missae dicti annualis et pro altera media parte iis qui intererunt missae praefati obitus.

1. eiusdem . . . 4. obitus: 17 c. hand.

for the death of the same Lord Pothenot who gave us a yearly rent of 75 pounds to be distributed thus: one half to those who are present at the said Mass of the anniversary of the death and the other half to those who attend the Mass of the aforesaid commemoration.⁷

xxi:ii:iii:xiiv:v:xvi:xxvii:viii:xix:xxx:xi:xxii:iii:iiii:xxv:vi:xvii:xxviii:
 b: c: d: e: f:g: h: i: k: l: m: n: o: p: q: r: s: t:

B iiii nonas ianuarii

Rome; Natalis sancti Thelesphori pape et martyris. Is ex

5 anachorita. cum per duodecim annos ecclesie Romane preesset. ieiunium
 septem ebdomadarum ante pascha. et missam in nocte natalis domini
 sed et ante sacrificium hymnum angelicum uidelicet gloria in excelsis
 deo decantandum instituit. Passus est temporibus Antonini.

Eadem die obiit pater Guarini Molet pro cuius anima

10 Guarinus filius eius. dedit nobis uiginti solidos assign-
 natos super domum suam. et distribuentur sub anathemate
 illis tantum qui uigiliis et misse intererunt. et infirmis.

Eadem die obiit Maria Soirane pro cuius anima habemus unum
 modium frumenti distribuendum in eius anniuersario hiis

15 tantum canonicis qui intererunt uigiliis et misse et
 infirmis. quibus frumentum debet communitas quia recepit
 pro eo decem libras Parisienses.

Eadem die obiit Iacobus de Monchi qui dedit nobis decem
 solidos assignatos super domum Thome presbyteri Rauico de
 20 Hurtebise. eodem modo datur.

Eadem die debet fieri donata de decem modiis frumenti
 pro Mathilde Patrelote pauperibus secundum quod consueuit
 fieri in ecclesia quod reddit ipsa ecclesia.

9. Eadem . . . 12. infirmus: early 13 c. hand. 13. Eadem . . . 17.
 Parisienses: 13 c hand. 18. Eadem . . . 20. datur: fourth hand. 21.
 Eadem . . . 23. ecclesia: fifth hand in late 13 c hand. 22. After
 Patrelote quos reddit: cancelled ms. In right margin 1272 in Arabic
figures ms.

B January 2

At Rome: the birthday of St. Telesphorus, pope and martyr. Previously a hermit, he presided over the church of Rome for twelve years; he instituted the seven weeks of fast before Easter, the night Mass of Christmas, and, also, the Angelic Hymn, namely, Glory to God in the Highest, to be sung before the sacrifice. He suffered martyrdom in the time of Antoninus.

On the same day died Guerry Molet, for whose soul his son, Guerry, gave us twenty shillings charged to his house, and under anathema they will be distributed⁸ to those only who attend the vigil and the Mass, and to the sick.

On the same day died Marie Soirane,⁹ for whose soul we have one bushel of wheat to be distributed on her anniversary to those of our canons only who attend the vigil and the Mass, and to the sick, which grain the community owes because it received ten pounds (Paris) for it.

On the same day died Jacques de Monchy,¹⁰ who gave us ten shillings charged to the house of Thomas the priest at Ravicus de Hurtebise¹¹ to be given in the same way.

On the same day ought to be made a donation on behalf of Mathilde Patrelote¹² of ten bushels of wheat to the poor according to the custom as it ought to be followed in the church: of which the church itself gives the return. (1272)


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xxii:iii:xii:xxv:vi:xvii:xxviii:ix:xx:i:xii:xxiii:iiii:xv:xxvi:v:xviii:xxviii:
b:  c:  d:  e:  f:  g:  h:      i:  k:  l:m:  n:      o:  p:  q:  r:s:      t:
```

C iii nonas ianuarii dies iii^{us}

Rome; Natalis sancti Antheros pape et martyris qui uicesimus post
5 beatum Petrum cum duodecim annis. mense uno. diebus duodecim rexis-
set ecclesiam: passus est sub Maximiano. et in cemeterio Kalyxti sep-
ultus: Uia Appia. In pago Uiromandensi; inuentio corporis sancti
Quintini martyris ab Eligio episcopo. et translatio ipsius. Etenim
corpus eiusdem martyris in secretis locis repositum. pro temporum
10 longeuitate illic a populo diu uenerabatur. ubi non erat. Itaque
sanctus Eligius diuino nutu instigatus quesitum nocte repperit
perforatoque tumulo tanta lux comitante premaximi odoris flagrantia
ex eo manauit. ut obscuritatem noctis in magnam diei claritatem
mutaret. Sicque de tellure eleuatum exosculans. cum ex maxilla eius
15 dentes pro reliquiis auferret. de radice eorum gutta sanguinis conti-
ue exiuit. Scriptum est enim in gestis eius.

Eodem die Parisius: Genouese uirginis. que in corpore posita
tantum in uirtutibus ualuit. ut mortuum suscitaret. In ciuitate
Auclara; passio sancti Petri, qui crucifixus est: sub Maximiano
20 imperatore. Ipso die; passio sancti Theogenis qui precipitatus est
in mare tempore Licini. Et natalis Potici qui sub Antonino imperatore
primo fustibus est cesus. deinde carcere inclusus. et magno ferri
pondere damnatus. Unde eductus: in cruce est suspensus. Et cum
iussu imperatoris secari. et canibus proici precipерetur;

1. xi: omitted ms. 2. a: omitted ms. 12. fraglantia: ms. 23.
dampnatus: ms.

C January 3

Day 3

At Rome: the birthday of St. Antherus, pope and martyr, twentieth in succession after Peter. After ruling the church for twelve years less one month and twelve days, he endured martyrdom under Maximian and was buried in the cemetery of Calixtus on the Via Appia.

In the county of Vermandois: the finding and translating of the body of St. Quentin, martyr, by Bishop Eloy. Since the body of that martyr was put away in a secret place for a long time he was venerated by the people at a place where his body was not [buried]. Therefore, urged by divine command, St. Eloy searched by night and found the body. When he had opened the tomb, such a great light and the fragrance of such an exceptional odor poured from it that it changed the obscurity of night into the great light of day. He lifted him from the earth and kissed him. As he was pulling his teeth out of his jaws for relics, a stream of blood immediately poured from their roots. For thus is it written in his acts.

On the same day in Paris: the virgin Genovève, who was so strong in virtue while in the flesh that she raised a corpse to life. In the city of Auclara: the martyrdom of St. Peter who was crucified under the emperor Maximian. On the same day the martyrdom of St. Theogenus who was thrown into the sea in the time of Licinius. And the birthday of Poticus, who under the emperor Antoninus was first beaten with clubs, then locked up in prison and then condemned to be loaded by great heavy fetters. After being brought out from there he was hung on a cross. And when at the command of the emperor he was ordered to be cut up and thrown to the dogs,

eum milites tangere non poterant. Inde iussus est frigi in sarthagine. frixum plumbo superfundi. Post ea uero pallo ferreo fixus est a capite usque deorsum. Quo ab angelo excepto: iussit illi in palato linguam abscidere et oculos compungere. Et cum nec sic uinci
 5 posset. iussus est capite plecti. cum esset tresdecim annorum puer.

Eadem die obiit Hadeuguigis maiorissa, qui dedit ecclesie bonum quod habemus apud Dalon. Et Ada qui dedit nobis .iii. solidos et .ii. capones singulis annis assignatos super

domum Anselii Mokol. 1645

Jaco Labdin . . .

Felix fra . . .

9. 1645: 18 c. hand ms. 10. 18 c. hand ms. 11. 18 c. hand ms.
 11. fra. . . erasure ms.

the soldiers were not able to touch him. Afterwards he was ordered to be roasted in a frying pan and his roasted body poured over with lead. After this he was wrapped in an iron shroud from head to foot but an angel rescued him from it. Then he [the emperor] ordered them in the palace to tear out his tongue and dig out his eyes. When none of these things could make him recant he was ordered to have his head split, although he was only a boy of thirteen years.

On the same day died the Mayoress Hennedin¹³ who donated to the church the goods we have at Dallon;¹⁴ and Ade¹⁵ who gave us three shillings and two capons annually assigned on the house of Ansel Mokol. 1645¹⁶

Jaco¹⁷ Labdin

Felix fra. . .

:xii:xxiii:iv:xv:xxvi:vii:xviii:xxix:x:xxi:ii:xiii:xxiiii:v:xvi:xxvii:viii:xix:xxx
 :a: b: c: d: e: f: g: h: i:k: l: m: n: o:p: q: r: s: t:

D pridie nonas ianuarii dies iii^{us}

Natalis sancti Titi; cui beatus Paulus apostolus epistolam omni
 5 ecclesie dei celeberrimam misit. In Affrica; natalis sancto-
 rum Aquilini. Gemini. Eugentii. Quinti. et Triphonis. In Oriente
 Bononia ciuitate. sancti Hermetis.

Eadem die obierunt pater et mater domini Petri
 quondam cantoris de Salenike. pro quibus idem Petrus.
 10 dedit nobis unum modium frumenti quem debet distribuendum
 his tamen qui intererunt uigiliis atque misse atque
 infirmis.

8. Eadem . . . 12. infirmis: early 13 c hand. 9. P for Petrus ms.

D January 4

Day 4

The birthday of St. Titus, to whom the apostle Paul sent a letter that is famous throughout the whole church of God.

In Africa: the birthday of the saints, Aquiline, Geminus, Eugene, Quinctius and Trypho. In the city of Bologna in the East:

St. Hermes.

On the same day died the father and mother of Master Pierre at one time cantor of Salonika.¹⁸ From the same Pierre we received one bushel of wheat, which the church has to distribute to those only who attend the vigil and the Mass, and to the sick.

:xiii:xxiiii:v:xvi:xxvii:viii:xix:xxx:xi:xxii:iii:iiii:xxv:vi:xvii:xxviii:ix:xx:i:
 :a: b: c:d: e: f: g: h: i: k: l: m: n: o: p: q: r: s: t:

E nonas ianuarii dies v^{us}

Iherosolima; depositio Symeonis senis prophete; qui a Spiritu
 5 Sancto responsum accepit non uisurum se mortem nisi prius uideret
 Christum dominum. In Antiochie ecclesia que uocatur Penitentia;
 depositio sancti Symeonis confessoris. Qui in columna stans
 artissime dicitur uixisse: incolis loci illius multas tribuit
 sanitates. Hic post confessionem nullam mulierem oculis attentis
 10 umquam inspexit. Postquam uero columne editiori se sanctitate
 feruens inuexit. non modo extranea mulieri. sed nec propriae matri
 se uidere permisit. Et usque hodie basilicam columni illius nulla
 feminarum ingreditur. Scriptum est in gestis eius.

Eadem die obiit Thomas Cakins qui dedit nobis quot annis
 15 xx.vi.denarios. et vi. capones.

Ego dixi in exauu meo omnis homo mendax

7. columnpne ms. 11. modo: 17 c. hand superscript ms. 11. propriae:
 17 c. hand superscript ms. 12. columpne, ms. 12. columpne, ms. 14.
 Eadem . . . 15. capones: 13 c. hand. 16. Ego . . . mendax: 17 c. hand.

E January 5

Day 5

In Jerusalem: the burial of the old prophet Simeon who had received a message from the Holy Spirit that he would not see death before he had seen the Lord Christ. In the church at Antioch which is called Penitencia: the burial of St. Simeon, confessor, who is said to have led a very strict life while remaining on a pillar; to the inhabitants of the place he granted many cures. St. Simeon never after his confession looked with deliberation at a woman. Afterwards, burning with sanctity he raised himself up on a higher pillar and schooled himself so zealously that not only did he not allow any strange woman to come near, but he even forbade his own mother to see him. And up to this day no woman enters the basilica of the pillar. This is written in his acts.

On the same day died Thomas Cakins,¹⁹ who gave us each year 26 pennies and six capons.

I said in my despair, all men tend to lie.

:xiii:xxv:vi:xvii:xxviii:xi:xx:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:xxviii:x:xxi:ii:
:a: b: c: d: e: f: g: h:i: k: l: m: n: o: p: q: r:s: t:

F viii idus ianuarii dies vi^{us}

Epiphania domini quando stella duce magi ab oriente ad dominum
5 uenerunt. et mysticis muneribus. ut dominum. hominem, regemque
uenerati sunt. In Anthiochia; passio sanctorum Iuliani et sancte
Basilisse sponse eius. et Celsi pueri. et Marcianille matris
eiusdem et Antonii presbiteri. et Anastasii sub Martiano preside.
tempore Diocletiani et Maximiani imperatorum. Qui Iulianus post
10 flagella et catenarum nexus. uariasque tortiones. prefatum puerum
Celsum filium presidis conuertit. eorumque postmodum custodes et
matrem pueri uxorem ipsius presidis. Postea uero missi in carcerem
ceteris trucidatis. uidelicet uiginti militibus. et septem germanis;
Iulianus ad audientiam. et cum filio mater. et Antonius presbiter.
15 et Anastasius quem sanctus Iulianus de morte suscitauerat. reseruati
sunt. Postea iussit [milites] preses sancto Iuliano. et Celso puero
cutem capitis auferre[i]; sancto uero Antonio presbitero et Anastasio
oculos. Sanctam autem Marcianillam matrem pueri. dominus defendit; ne
tangi posset. Sed post talia tormenta cum sani essent inuenti gladio
sunt addicti.

17. Auferre ms. If auferre is correct, an object for iussit is missing.

F Janury 6

Day 6

The Epiphany of the Lord when, with a star guiding them, the Magi came from the East to the Lord and with mystic gifts venerated him as Lord, man and king. In Antioch, the passion of the saints, Julian and Basilissa, his wife, and the boy Celsus and his mother Marcionilla; also, the priest Anthony and Anastasius, under the governor Martianus, when Diocletian and Maximinian were emperors. This Julian, after being beaten, bound in chains and various other tortures, converted the already mentioned boy, Celsus, the son of the governor, and, next, their guards and the mother of the boy, the wife of the unbeliever himself. Afterwards they were put in prison and the others killed, namely, twenty soldiers and seven brothers. Julian was reserved for interrogation as well as the mother with her son and the priest Antonius and Anastasius whom St. Julian had raised from the dead. Next the governor ordered Julian and the boy Celsus the skin to be taken off their heads, but St. Anthony, the priest, and Anastasius, blinded. The Lord however protected Marcianilla, the boy's mother, so that no one could touch her. But when they were found unharmed after such torments, they were put to the sword.

:xv:xxvi:vii:xviii:xxviii:x:xxi:ii:iiii:xxiii:v:xvi:xxvii:viii:xviii:xxx:xi:xxii:iii:
:a: b: c: d: e: f:g: h: i: k: l:m: n: o: p: q: r: s: t:

G vii idus ianuarii dies vii^{us}

Relatio pueri Iesu de Egypto. In Nichomedia sancti Luciani
5 presbiteri et martyris uiri doctissimi et eloquentissimi. qui in
quatuor partes diuisus est. ob confessionem nominis Christi. sub
persecutione Maximini. et singule partes singulis lapidibus alligate
in mare merse sunt. sed alia die Helenopolim corpus eius integrum
inuentum est cum ipsis lapidibus ibidemque sepultum est. Item apud
10 Anthiochiam; beati Licerii diaconi; qui septies tortus. et in carcere
diu maceratus. tandem decollatus martyrium consummauit.

Eadem die obiit Radolphus de Sancte More qui dedit nobis
quot annis modium frumenti ad decimam de Chepi. Obiit
etiam Symon de Betencort. et Simon de Sarmaises filius
15 eius. pro quibus habemus singulis annis unum modium.
frumenti. assignatum ad grangiam de Pontruel sub ana-
themathe distribuendum his tantum qui intererunt uigiliis
et misse. et infirmis.

12, Eadem . . . 18, infirmis: 13 c. hand.

G January 7

Day 7

The return of the child Jesus from Egypt. At Nicomedia: St. Lucian, priest and martyr, a most learned and eloquent man, who was quartered for the confession of the name of Christ under the persecution of Maximian. Each part was thrown into the sea each bound with a stone but the next day at Helenopolis* his body was found intact together with the stones and was buried with the stones. On the next day at Antioch: St. Licerius, deacon, who was tortured seven times and beaten for a long time in prison. He was finally beheaded and achieved his martyrdom.

On the same day died Raoul of Sainte-Maure²⁰ who gave us every year one bushel of wheat out of the tithe of Cepi.²¹ Also died Simon de Bethancourt²² and Simon de Sermoise,²³ his son, for whom we have every year one bushel of wheat charged to the grange of Pontruel²⁴ under anathema to be distributed to those only who are present at the vigil and the Mass, and to the sick.

*O'Donnel, J. B., Roman Martyrology. Helenopolis in Bythinia, p. 5.

:xvi:xxvii:viii:xviii:xxx:xi:xxii:iii:iiii:xxv:vi:xvii:xxviii:viii:xx:i:xii:xxiii:iiii
 :a: b: c: d: e: f: g: h: i: k: l: m: n: o: p: q:r: s: t:

A vi idus ianuarii Nota totiis dies viii^{us}

Beluacus; natale sancti Luciani episcopi et martiris. Qui ab urbe
 5 Roma egressus Galliarum ciuitatem Beluagum perueniens. uerbo predica-
 tionis et miraculorum signis chorus cans. multum populum ibidem domino
 acquisiuit. Quem apparitores Iuliani imperatoris perquirentes uinctis
 manibus cesum decollauerunt. Cuius corpus exanime ut ferunt se
 erigens manu propria caput sanctum abscisum apprehendens. stabili gressu
 10 ad locum quem uir sanctus funeri tradendum elegerat: deportauit.

Eadem die obiit Iohannes Cornez qui dedit nobis singulis
 annis .x. solidos et Petrus Custos concanonicus noster. qui
 dedit nobis annuatim quatuor modios frumenti et unum sextarium.
 assignatos ad molendinum de Biaurepar. sub anathemate distri-
 15 buendos his tantum qui intererunt uigiliis et misse et
 infirmis.

Eadem die obiit (1740) Iohannes Baptista Buardel Canonicus
 et in Ecclesiam Beneficus.

11. Eadem . . . 16. infirmis: 13 c. hand. 17. Eadem . . . 18. Beneficus:
18 c. hand.

A January 8

Note to all

Day 8

At Beauvais: the birthday of St. Lucian, bishop and martyr, who came from the city of Rome to the city of Beauvais, Gaul. Preaching the word and shining out with many miracles he acquired large congregations for the Lord. The lictors of the emperor Julian sought him out, bound his hands with a lash and beheaded him. His dead body, so they say, raised itself up, took with its own hands the holy head which had been cut off and carried it with firm step to the place, which the holy man had designated for his burial.

On the same day died Jean Cornez,²⁵ who gave us every year ten shillings and Pierre the warden,²⁶ our fellow canon, who gave every year four bushels of wheat and one sester charged to the mill of Beaurepair²⁷ under anathema to be distributed to those only who are present at the vigil and the Mass, and to the sick.

On the same day [in] 1740 died Jean Baptiste Bardel, a canon and beneficiary²⁸ of the church.

:xvii:xxviii:viii:xx:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:xxviii:x:xxi:ii:iiii:xxiii:v:
 :a: b: c: d: e:f: g: h: i: k: l: m: n: o:p: q: r: s: t:

B v idus ianuarii dies ix^{us}

In Affrica; natale Eplexi. Iocundi. Quinti. Apud Smirnam;

5 Reuocati. Fortunati. Saturnini. Ipso die depositio sancti Uuaningi.
 confessoris.

10 Eadem die obiit Robertus de Auriniaco cuius dono habemus
 apud Dalon modium frumenti. et Rainaldus de Sante More.
 qui dedit nobis unum modium frumenti super terragium suum
 de Troncoi.

[E]adem die obiit Bartholomeus de Roya. pro cuius anima
 ecclesia reddit duos modios frumenti. distribuendos sub
 anathemate illis tantum qui uigiliis et misse intererunt.
 et infirmis.

7, Eadem . . . 10, Troncoi: early 13 c. hand. 11, [E]adem . . .
 14, infirmis: 13 c. hand. 12, In left margin 123: in Arabic figures ms.

B January 9

Day 9

In Africa: the birthday of Epictetus, Jocundus, Quintinus. At Smyrna: Revocatus, Fortunatus and Saturninus. On the same day the burial of Vuaningus, confessor.

On the same day died Robert d'Origny²⁹ by whose gift we have at Dallon³⁰ one bushel of wheat and Renauld de Sainte-Maure,³¹ who gave us one bushel of wheat on his territory at Troncoy.³²

On the same day died Barthélemy de Roye,³³ for whose soul the church gives the return of two bushels of wheat under anathema to be distributed to those only who attend the vigil and the Mass, and to the sick.


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:xviii:xxviii:x:xxi:ii:xiii:xxiii:v:xvi:xxvii:viii:xviii:xxx:xi:xxii:iii:xiiii:xxv:vi:
:a:      b:      c:d:  e: f:   g:      h:i:  k:      l:      m:      n:  o: p:   q:  r:    s:  t:
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C iiii idus ianuarii dies x^{us}

Apud Ciprum; natalis sancti Nichanoris. qui unus fuit de septem
5 diaconibus primis. In Thebaida; natale sancti Pauli primi heremite.
qui a sexto decimo etatis sue anno. usque ad centesimum terciumdecimum
solus in heremo permansit. Cuius animam inter apostolorum et prophe-
tarum choros ad celum ferri ab angelis beatus Antonius uidit. Eodem
die Rome; natale sancti Melchiadis pape. qui post beatum Petrum tricesi-
10 mus tertius per quadriennium Romanam rexit ecclesiam.

Eadem die obiit Robertus filius Caalonis qui dedit nobis
dimidium modium frumenti super terram suam de Uriuleir.
et Radulphus prouincialis. qui dedit nobis decem solidos.
ad Androueis assignatos.

11. Eadem . . . 14, assignatos: 13 c. hand.

E January 10

Day 10

At Cyprus: the birthday of St. Nicanor, who was one of the first seven deacons. In the Thebaid: the birthday of St. Paul, the first hermit, who from his sixteenth till his hundred and thirteenth year remained alone in the desert. St. Anthony saw his soul being taken up to heaven into the choir of the apostles and prophets by angels. On the same day in Rome: the birthday of St. Melchiades, pope, who was the thirty-third pope after St. Peter and ruled the church of Rome for four years.

On the same day died Robert³⁴ the son of Caalon who gave us a half bushel of wheat on his land at Vrigny,³⁵ and Raoul de Provins,³⁶ who gave us ten shillings charged to Androveis.³⁷


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:xviii:xxx:xi:xxii:iii:xiiii:xxv:vi:xvii:xxviii:viiii:xx:i:xii:xxiii:iiii:xv:xxvi:vii:
:a:      b:  c: d:      e:  f:      g:  h: i:      k:      l:      m: n:o:  p:      q:      r: s:      t:
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D iii idus ianuarii dies xi^{us}

Passio sanctorum Polinctici. Candidiani. et Faloromi. qui pariter
5 in confessione Christi perseuerantes. igni traditi sunt. Eodem die
in Achaia passio sancti Iuliani. qui sub Martiano preside gladio
peremptus est. Ipso die in Africa; sancti Saluii martyris in cuius
natalis sanctus Augustinus uerbum fecit ad populum.

D January 11

Day 11

The martyrdom of the saints: Polinⁱctius, Candidus and Faloromius, who alike persevered in the confession of Christ and were delivered up to the fire. On the same day in Achaia; the martyrdom of St. Julian who under Martinianus was killed by the sword. On the same day in Africa: [the feast] of the martyr, St. Salvius, on whose birthday St. Augustine delivered a sermon to the people.

:xx:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:xviiii:x:xxi:ii:xiii:xxiiii:v:xvi:xxvii:viii:
:a: b:c: d: e: f: g: h: i: k: l:m: n: o: p: q:r: s: t:

E pridie idus ianuarii dies xii^{us}

In Achaia natale beati Satyri martyris ciuis Arabie. qui transiens
5 ante quoddam ydolum. cum exsufflaret illud signans sibi frontem statim
corruit. Ob quam causam decollatus est. Eodem die eleuatio et tumu-
latio corporum sanctorum Quintini. Uictorici et Cassiani. 893

Eadem die obiit Uuincelinus. cuius dono habemus hospites.

et quotannis modium frumenti apud Uerengi uillam.

7. In right margin: 893 in Arabic figures, ms. 8. Eadem . . .
10. uillam: early 13 c. hand.

E January 12

Day 12

In Achaia: the birthday of blessed Satyr, martyr, citizen of Arabia. Passing before a certain idol he breathed out on it and signing his forehead with the cross immediately shattered it. For which reason he was beheaded. On the same day the taking up and the burial of the saints, Quentin, Victoricus and Cassian. 893

On the same day died Vuincelinus,³⁸ by whose gift we have tenants and every year one bushel of wheat at the hamlet of Vregny.³⁹

:xxi:ii:xiii:xxiiii:v:xvi:xxvii:viii:xviii:xxx:xi:xxii:iii:xiiii:xxv:vi:xvii:xxviii:?
 :a: b: c: d: e:f: g: h: i: k: l: m: n: o: p: q: r: s: t:

F idus ianuarii dies xiii^{us}

Octaue Ephiphanie. Pictauis depositio sancti Hylarii episcopi
 5 et confessoris. qui ob catholicam fidem quadriennio apud Frigiam
 exilio religatus. inter alias uirtutes fertur. quod mortuum suscitau-
 erit. Remis; sancti Remigii episcopi et confessoris. Hic primus
 Francorum gentem. cum Flodoue[r]o principe eorum baptizauit. Qui
 plurimorum miraculorum signis chruscans. puellam quam prius demonio
 10 uexatam sanauerat postea mortuam Resuscitavit. Scriptum in gestis
 eius.

Eadem die obiit Uiuianus decanus Uinealis dator. Ebruinus.
 et Euildus datores uille Rithale. et Boso Remensis archidia-
 conus qui dedit nobis modium frumenti apud Pontruel. Hic
 15 habemus unum modium. frumenti. quem reddent prepositi de
 Straileto. et distribuetur sub anathemate his tantum qui
 intererunt uigiliis et misse. et infirmis.

3. idus idus ms. 8. Flodoue[r]o: erasure ms. 12. Eadem . . . 17. infirmis:
early 13 c. hand. 12. In left margin 1015 in Arabic figures, ms.
 13. Euildus?

F January 13

Day 13

The octave of Epiphany. At Poitiers: the burial of St. Hilary, bishop and confessor. On account of his Catholic faith, he was sent into exile in Phrygia for four years and among his other miracles is said to have raised a man from the dead. At Rheims: St. Remi, bishop and confessor, who was the first to baptize the nation of the Franks including Clovis their chief. Shining out with the signs of very many miracles, he cured a girl, formerly possessed by the devil. Afterwards he raised her from the dead to life. This is written in his acts.

On the same day died Vivien,⁴⁰ dean donor of a vineyard, Ebruinus⁴¹ and Euildus,⁴² donors, of the town of Rithale,⁴³ and Boso,⁴⁴ archdeacon of Rheims, who gave us one bushel of wheat at Pontruel.⁴⁵ Here we have one bushel of wheat the return of which the provosts of Etreillers⁴⁶ give and under anathema it ought to be distributed to those only who are present at the vigil and the Mass, and to the sick.

: :iii:xiiii:xxv:vi:xvii:xxviii:viiii:xx:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:xxviiii:x:
 :b: c: d: e: f: g: h: i: k:l: m: n: o: p: q: r: s: t:

G xix kalendas februarii dies xiiii^{us}

Apud Nola Campanie; natale sancti Felicis presbiteri. De quo
 5 inter alia scribit Paulinus episcopus quia cum a persecutoribus in
 carcerem mitteretur. et cocleis ac testulis uinctus superpositus
 iaceret ab angelo per noctem solutus atque deductus sit. Eodem die
 in Anthiochia; natale sancti Cleri diaconi multis tormentis passi.
 et in mare mersi.

10 Eadem die obiit Mattheus de Bethencort condam concanonicus
 noster. Pro cuius anima habemus .xii. sexteros frumenti
 assignatos apud Uermans. super Aransum et dimidium chressart.
 et unum modium frumenti assignatum ad carionem de Luylli et
 inde debent habere capellani. tres panes clerici chori duos.
 15 et clericuli unum qui intererunt uigiliis et misse: et
 quilibet canonicus Sancte Pecine et quilibet presbyteri
 parochiani illius uille et sancti Pecine et capelle de
 Espargne Maale presbyteri habebunt duos panes, siue
 intersint siue non. sed tenebuntur facere seruicium in
 20 ecclesiis suis. Totum uero residuum distribuetur canonicis
 qui intererunt uigiliis et misse. et infirmis.

1. xxviiii: omitted ms. 2. a: omitted ms. 10. Eadem . . . 21.
 infirmus: 13 c. hand.

G January 14

Day 14

At Nola in Campania: the birthday of St. Felix, priest, about whom among other things bishop Paulinus, writes that when he had been put into prison by his persecutors and lay bound placed on top of shells and shards, he was released and brought out in the night by an angel. On the same day in Antioch: the birthday of St. Clerus, deacon, who died after many torments and was thrown into the sea.

On the same day died Mathieu de Bethancourt,⁴⁷ formerly a fellow canon, for whose soul we have twelve sesters of wheat charged to Aransum.⁴⁸ Vermandois and one half chressart⁴⁹ and one bushel of wheat charged to the carion of Loeuilly⁵⁰ and from there the chaplains are due to have three loaves, the clerks of the choir two, and the seminarians one, who are present at the vigil and the Mass. And any canon of Sainte-Pécinne⁵¹ and any parish priests of that village and of Sainte--Pécinne and the priests of the chapel of Espargne-maille⁵² will have two loaves whether they are present or not, but they will be bound to do the service in their own churches. All that remains will be distributed to the canons who are present at the vigil and the Mass, and to the sick.

Dominica prima post Octavam Epiphaniae, fiet officium
sancti nominis Jesu de duplici secundae classis, ex
fundatione Magistri Petri Besnier capellani et symphoniariae
qui dedit nobis redditum annuum sexaginta librarum distribu-
5 endarum iis qui intererunt missae praedicti festi. 1775

1. Dominica . . . 5, festi: 18 c. hand.

The first Sunday after the octave of the Epiphany, the office of the feast of the Holy Name of Jesus shall be said double of the second class⁵³ out of the foundation of Master Pierre Besnier,⁵⁴ the chaplain and choirmaster, who gave us an annual income of fifty-six pounds to be distributed among those who attend the Mass of the aforementioned feast. 1775

:xxiii:iiii:xv:xxvi:vii:xviii:xxviii:x:xxi:ii:xiii:xxiiii:v:xvi:xxvii:viii:xviii: ?
 :a: b: c: d: e: f: g: h:i: k: l: m: n:o: p: q: r: s:

A xviii kalendas februarii dies xv^{us} ianuarii

Abbacuc et Michee prophetarum. In Egypto passio sanctorum
 5 martyrum Crysogoni. et Tyrsi. In territorio Andegauensi; depositio
 beati Mauri abbatis discipuli sancti Benedicti.

Eadem die obiit frater Haimardus templarius pro cuius anima
 Iohannes de Templo clericus suus, concanonicus noster dedit
 nobis unum modium frumenti quem reddit ecclesia distribuendum
 10 canonicis tantum qui intererunt uigiliis. et misse et infirmis.
 Obiit atque Agnes de Aurigniaco que pro anniuersario suo et
 patris et matris dedit nobis unum modium frumenti quem
 reddit ecclesia distribuendum modo predicto.

7. Eadem . . . 10. infirmis: 13 c. hand. 7. In left margin 1238 in
Arabic figures, ms. 11. Obiit . . . 13. predicto: late 13 c. hand.

A January 15

Day 15 of January

Habacuc and Micheas prophets. In Egypt: the martyrdom of the holy martyrs, Chrysogonus and Tyrsus. In the county of Anjou: the burial of Blessed Maurus, abbot and the disciple of St. Benedict.

On the same day died brother Aimard, a Knight-Templar,⁵⁵ for whose soul his clerk Jean, of the Temple⁵⁶ and his clerk and a fellow canon, gave us one bushel of wheat the return of which the church gives to be distributed to those canons only who are present at the vigil and the Mass, and to the sick.

Also died Agnès d'Origny,⁵⁷ who for her own anniversary and [that] of her father and mother gave us one bushel of wheat the return of which the church gives to be distributed in the same way.

:xxiiii:v:xvi:xxvii:viii:xviii:xxx:xi:xxii:iii:iiii:xxv:vi:xvii:xxviii:viii:xx:i:xii:
 :a: b:c: d: e: f: g: h: i: k: l: m: n: o: p: q: r: s:t:

B xvii kalendas februarii

Rome Uia Salaria natale sancti Marcelli pape. qui iubente

5 Maximiano imperatore ob catholice fidei defensionem primo
 fustibus cesus. deinde ad seruitium animalium cum custodia publica
 deputatus. post multos annos ibidem seruiendo amictu indutus cilicino.
 defunctus est. Ipso die in Galliis Perone monasterio natalis sancti
 Fursei abbatis. qui a corpore sublatus multa de supernis audiuit. que
 10 postea reanimato corpore per .xii. annos multis annunciauit.

Scriptum in gestis eius.

Obiit Petrus de Gricourt capellanus istius ecclesie qui
 dedit nobis unum modium frumenti quem reddit ecclesia
 distribuendum hiis tantum canonicis qui intererunt
 15 uigiliis et misse et infirmis.

5. defensionem: ms. 8. Per[r]one: erasure ms. 12. Obiit
 15. infirmis: late 12 c. or early 13 c. hand.

B January 16

At Rome on the Via Salaria: the birthday of St. Marcellus, pope. For his defense of the Catholic faith, he was, at the orders of the emperor Maximian, beaten with rods and afterwards sent, under public guard, to care for the beasts. After many years serving in the same place, clothed in a hair-cloth garment, he died. On the same day in a monastery in Peronne, in Gaul: the birthday of St. Fursey, abbot, who, when he was raised out of his body, heard many things about heavenly mysteries about which afterwards, when his soul was restored to his body, he talked to many [people] for twelve years. It is written in his acts.

On the same day died Pierre de Gricourt,⁵⁸ chaplain of that church, who gave us one bushel of wheat which the church pays to be distributed to those canons only who are present at the vigil and the Mass, and to the sick.

:xxv:vi:xvii:xxviii:iiii:xx:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:xxviii:x:xxi:ii:iii:
:a: b: c: d: e: f: g:h: i: k: l: m: n: o: p: q:r: s: t:

C xvi kalendas februarii dies xvii^{us} ianuarii

In Egypto apud Thebaidam: depositio beati Antonii monachi qui
5 multorum monachorum pater cum esset abstinentissime uite multis
miraculis effloruit. Cuius uitam beatus Athanasius scripsit. Eodem
die apud Lingonas: natale sanctorum geminorum Speusippi. Eleusippi.
et Meleusippi. Qui cum essent uiginti quinque annorum cum auia sua
Leonilla et Ionilla et Neone martyrio coronati sunt tempore Aureliani
10 imperatoris. Gemini quidem in una arbore suspensi ligatis manibus
sursum pedibus uero uisum ita extensi sunt ut pene putarentur ab
ipsa membrorum compage separari. Et post hec in ignem precipitati
nec tamen flammis lesi. inter uerba orationis simul migrauerunt ad
dominum. Ionilla hec audiens. confessa est se Christianam esse.
15 Que comprehensa a turbis. et a capillis suspensa multisque suppliciis
afflicta cum Christum negare noluisset. cum Leonilla est simul gladio
perempta. Neone exceptor gestorum et ipse Christi nomen confessus.
martyrio est coronatus. Docuit autem et baptizauit geminos hos
benignus presbyter quem misit ab oriente beatus Policharpus Iohannis
20 apostoli auditor in Galliam cum Andochio compresbytero et Tyrso
diacono. Sepulti sunt autem idem gemini in secundo miliario ab urbe
Linguonum. Bituricas sancti Sulpicii episcopi et confessoris cuius
uita et mors pretiosa gloriosis miraculis commendator.

C January 17

Day 17 of January

In Egypt in the Thebaid: the burial of Blessed Anthony, monk, who was the father of many monks and who blossomed forth with many miracles because of his most austere life. His life is written by St. Athanasius. On the same day at Langres: the holy triplets Speusippus, Eleusippus, and Meleusippus. They were crowned with martyrdom when they were twenty-five years old during the reign of emperor Aurelian along with their aunt Leonilla and Jonilla and Neone. The triplets had their hands and feet tied together and were suspended on a high tree. They were so stretched that they almost seemed to be coming apart at the joints. After this they were thrown into the fire, but unhurt by the flames made their journey together to the Lord in the midst of their prayers. When Jonilla heard this, she confessed that she was a Christian, was seized by the crowd and suspended by her hair; even though afflicted by many tortures she refused to deny Christ and together with Leonilla was killed by the sword. Neone, a recorder of the acts, also confessed the name of Christ and was crowned a martyr. The triplets were instructed by the kind priest whom Blessed Polycarp, disciple of the apostle John, had sent from the East into Gaul with Andochius his fellow priest and Tyrsus, a deacon. The same triplets are buried at the second milepost from the city of Langres. In Bourges: St. Sulpicius, bishop and confessor, whose life and precious death are approved by glorious miracles.

Eadem die obiit. Guido Castellanus qui dedit deo et
sancto Quintino redeccinam apud Maissemi.

1. Eadem . . . 2. Maissemi: late 12 c. hand. 2. In right margin 1198
in Arabic figures, ms.

On the same day died Guido the castellan⁵⁹ who gave to God
and to Saint-Quentin the second tithe at Maissemy.⁶⁰

:xxvi:vii:xviii:xxviii:x:xxi:ii:xiii:xxiiii:v:xvi:xxvii:viii:xviii:xxx:xi:xxii:iii:xiii:
 :a: b: c: d: e:f: g: h: i: k:l: m: n: o: p: q: r: s: t:

D xv kalendas februarii dies xvii^{us} ian.

Cathedra sancti Petri apostoli; qua primum Rome sedit. Et passio
 5 sancte Prisce uirginis. Eodem die in Egypto; triginta septem militum
 qui in quatuor partes diuisi iussi sunt interfici; ita ut qui in
 parte orientale segregati erant igni traderentur. septemtrionales
 uero capite plecterentur. meridiani autem igni cremarentur; quos
 quippe de occidentali parte passioni dominice traderentur.

10 Eadem die obiit Bernardus de Insula concanonicus vers 1200
 noster qui dedit nobis .iii. modios frumenti tali modo sub
 anathemate distribuendos. uidelicet cuilibet capellano chori
 nostri qui intererit in eius anniuersario uigiliis et
 misse. quatuor panes. clericis et clericulis chori nostri
 15 duos panes. clericis scholaribus sexaginta panes. cuilibet
 presbitero nouem parrochiarum nostre iurisdictionis quatuor
 panes. Et tenentur facere anniuersarium predicti Bernardi
 in ecclesiis suis. Totum residuum distribuetur canonicis
 tantum qui intererunt uigiliis et misse et infirmis.

10. Eadem . . . 19. infirmus: early 13 c. hand. 10. In right margin
 vers 1200 in Arabic figures.

D January 18

Day 17 of January

The chair of St. Peter, the apostle: where he first sat at Rome. And the martyrdom of St. Prisca, a virgin. On the same day in Egypt thirty-seven soldiers who were divided into four groups to be killed. Those set apart on the east were delivered to fire, those on the north were beheaded, those on the south were burned in the fire and those on the west were delivered to the same suffering as the Lord.

On the same day died Bernard de Lille,⁶¹ our fellow ca.1200 canon, who gave us three bushels of wheat under anathema to be distributed in the following way, namely, to each chaplain of our choir who is present on his anniversary at the vigil and the Mass: four loaves; to the clerks and seminarians of our choir, two loaves; to the student clerks, sixty loaves; to any priest of the nine parishes of our jurisdiction, four loaves. And they are bound to celebrate the anniversary of the aforesaid Bernard in their own churches. All the rest will be distributed to the canons only who are present at the vigil and the Mass, and to the sick.

:xxvii:viii:xviii:xxx:xi:xxii:iii:iiii:xxv:vi:xvii:xxviii:viii:xx:i:xii:xxiii:iiii:xv:
:a: b: c: d: e: f: g: h: i: k: l: m: n: o: p:q: r: s: t:

E xiiii kalendas februarii dies xviii^{us} ian.

In Affrica; natale sanctorum Pauli. Emmetis. Serunti. Ianuarii.

5 Successi. Ualentis. Publii. Gagi cum aliis sexcentis.

Eadem die obiit Robertus miles de Moy qui dedit deo et
sancto Quintino .i. modium frumenti singulis annis 1185
assignatum ad molendinum de Goy. 1284

10 Eadem die obiit dominus Gaufridus Musars miles. pro
cuius anima habemus unum modium frumenti quem reddit
ecclesia distribuendum illis tantum canonicis qui
intererunt uigiliis et misse en infirmis.

6. Eadem . . . 8. Goy: late 12 c. hand. 9. Eadem . . . 12. infirmis:
late 13 c. hand. In right margin 1185 and 1284 in Arabic figures, ms.

E January 19

Day 18 of January

In Africa: the birthday of the saints, Paul, Emmet, Gerontius, Januarius, Successus, Valens, Publius, Catus and six hundred others.

On the same day died Robert,⁶² knight of Moy, who gave to God and Saint-Quentin one bushel of wheat every year 1185 charged to the mill of Gouy.⁶³

On the same day died the Lord Geoffroi Musars,⁶⁴ knight, 1284 for whose soul we have one bushel of wheat, which the church pays to be distributed to those canons only who are present at the vigil and the Mass, and to the sick.

:xxviii:vi:iii:xx:i:xii:xxiii:iiii.18. xxvi:vii:xviii:xxviii:x:xxi:ii:xiii:xxiii:v:xvi:
:a: b: c: d:e: f: g: h: : k: l: m: n:o: p: q: r: s:t:

F xiii kalendas februarii dies xix^{us} ian.

Rome; Fabiani episcopi. qui cum annis quatuordecim. mensibus
5 undecim. diebus duodecim. preesset ecclesie: passus est martyrium
tempore Decii. et in cimiterio Kalixti sepultus. Eodem die sancti
Sebastiani martyris de Mediolano. qui in tantum carus erat imperator-
ibus Diocletiano. et Maximiano. ut principatum ei prime cohortis
traderetur. Quem Diocletianus ubi Christianum eum esse cognouit. nec
10 a fide posse reuocari iussit ligari in medio campo. quasi signum ad
sagittam. et sagittari a militibus. Qui cum sagittis quasi hiricius
staret. putantes eum mortuum: abierunt. Nocte autem ueniens quedam
mulier nomine Hyrene tollere corpus eius inuenit eum uiuentem. et
adduxit ad domum suam et curam eius egit. Qui ubi conualuit multos
15 in fide confortauit. Nec mora ipsis imperatoribus apparens. hos
prout digni erant corripuit. Tunc iussit eum Diocletianus in ypodro-
mum palatii duci. et fatigari donec deficeret. Quem mortuum in
Sloacam Maximam miserunt. Sed ille apparuit somnis sancte matrone
Lucine dicens. iuxta circum inuenies corpus meum pendens in unco.
20 Hoc sordes non tangerunt. Et dum leuaueris perduces ad catacumbas.
et sepelies me in cripta iuxta uestigia apostolorum. Que ipsa nocte
compleuit totum cum seruis suis.

F January 19

Day 19 of January

At Rome; Fabian, bishop, who during fourteen years, eleven months and twelve days ruled over the church. He suffered martyrdom at the time of Decius and was buried in the cemetery of Calixtus. On the same day Saint Sebastian, martyr, in Milan, who was held in such high esteem by the emperors Diocletian and Maximinian that the headship of the first cohort was given to him. But when Diocletian found out that he was a Christian and could not be turned from the faith, he ordered him to be bound in the center of a field as a mark for arrows and to be shot at by the soldiers. When he stood like a hedgehog, riddled with arrows, thinking that he was dead they left him. However, during the night a certain woman, named Irene, found him still alive when she came to take his body away and took care of him in her own house. When he was healthy again he strengthened many in their faith. Without delay he came before the emperors and castigated them as they deserved. Then Diocletian ordered him to be brought to the hippodrome of the palace and to be run to death.* When he was dead he was thrown into the Cloaca Maxima** but he appeared in sleep to a saintly lady called Lucina saying: "Next to the Circus you will find my body hanging on a hook. The foulness has not touched it. And when you have released me you will bring me to the catacombs and bury me in the crypt next to the remains of the apostles." All this she did that night with her servants

*form of punishment in which the victim was tied to a horse which was kept running till the victim died.

**Great Sewer.

Eodem die Rome; natale sanctorum martyrum Marii et Marthe. cum
 filiis suis Audifax et Abacuc nobilium de Persida. Qui ad orationem
 Rome tempore Claudii principis uenerunt. E quibus post toleratos
 fustes. et eculeum. ignes. ungues. manuum precisiones. Martha in
 5 Nimpha necata. ceteri sunt decollati. et corpora eorum incensa.

Eodem die obiit Robertus Ascolons qui dedit nobis quinque
 sestariatas terre sitas iuxta tombam de Auuiler extra
 Beles Portes. pro quibus soluit ecclesia xviii solidos
 in eius anniuersario. distribuendos sub anathemate his
 10 tantum qui intererunt uigiliis et misse et infirmis.

5. incensa: 17 c. addition in ms. 6. Eodem . . . 10. infirmis:
late 13 c. hand.

On the same day at Rome: the birthday of the holy martyrs Marius and Martha with their sons Audifax and Habacuc, nobles from Persia. They came first to Rome to the shrines during the time of the emperor Claudius. After they had born scourging, the racks, fire, iron hooks and the amputation of their hands, Martha was killed in the Nympha and the others beheaded and their bodies burned.

On the same day died Robert Ascolons⁶⁵ who gave us five sesters of land situated next to the tomb of Anviler beyond Belles-Portes⁶⁶ for which the church gets eighteen shillings on his anniversary under anathema to be distributed to those only who are present at the vigil and the Mass, and to the sick.

:xxviii:xxi:ii:iiii:xi:vi:xxviii:vi:xxviii:xxx:xi:xxii:iii:iiii:xxv:vi:xvii:
 :a: b:c: d: e: f: g:h: i: k: l: m: n: o: p: q: r: s: t:

G xii kalendas februarii

dies xxi^{us}

Nota totis; processio in tori ad S. Maria

5 Rome; natalis sancte Agnetis uirginis. que sub prefecto urbis
 Simphronio ignibus iniecta. sed hiis per orationem eius extinctis
 gladio percussa est.

Ipso die in Hispania. Tarracona ciuitate: passio sanctorum
 Fructuosi episcopi. Augurii. et Eulogii diaconorum. qui per ignem
 10 confessionis sue gloriam acceperunt sub Emeliano prefecto. tempore
 Ualeriani. et Gallieni imperatorum.

G January 20

Day 21

Note to all, procession at the tower at St. Mary

At Rome: the birthday of St. Agnes, virgin, who under the prefect of the city, Symphronius, was thrown to the fire but when she had extinguished it by her prayer she was struck with the sword.

On the same day in Spain, the city of Tarragona: the martyrdom of the saints Fructuosus, bishop, Augurius and Eulogus, deacons, who received the glory of their confession by fire under the prefect Emilianus in the time of the emperors Valerian and Gallienus.

:xxx:xi:xxii:iii:iiii:xxv:vi:xvii:xxvii:viii:xx:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:
 :a: b: c: d: e: f: g: h: i: k: l: m:n: o: p: q: r: s: t:

A xi kalendas februarii dies xxii ian.

Nota totiis Diem festum sicut ix loco

- 5 In Hispaniis ciuitate Ualentia: passio sancti Uincenti diacono
 sub Datiano preside. Hunc enim preses primo eculeo suspendi iussit:
 et uehementer torqueri. Unde depositus. torquetur. tunditur. et
 flagellatur et distentis membris crescebat corpus ad penam. Sed
 Spiritus qui Christum dominum fatebatur in uictoria permanebat.
- 10 Imprimuntur ardentes pectori lamine: et liquefactus inter ipsas
 candentis ferri acies. liquor. guttis. flamma stridente res-
 pargitur. Uulnera uulneribus imprimuntur: et supra tormenta
 deseuiunt. salis ignes aspersi crepitantibus minutsi dissiliunt.
 Et iam non ad artus tantum. sed ad ipsa uulnera suppliciorum tela
- 15 iaciuntur nulla iam corporis parte integra remanent. Sed postmodum
 clausus carcere. et super congeriem testarum fragmina iacere missus.
 non multo post tantis afflictus penis inuictus fide. defecit
 corpore. Rome ad Aquas Saluias: natalis sancti Anastasii monachi
 et martyris de Persida. Qui post plurima tormenta carceris. uerberum
- 20 et uinculorum. que in Cesarea Palestine perpessus fuerat apostolis.
 postremum in Persida multa pena affectus atque ad ultimum decollatus
 est a rege eorum Chosroe cum aliis septuaginta. Reliquie corporis
 eius primo Iherosolimus ad monasterium suum. deinde Rome delate uene-
 rantur in monasterio beati Pauli apostoli quod dicitur ad Aquas Saluias.

A January 22

Day 22 of January

Note to all: feast day as in 9th place.

In Spain in the city of Valencia: the martyrdom of St. Vincent, deacon, during the time of the governor Dacian. The governor ordered him first to the racks and he was severely tortured. Then, when he was taken off the racks, he had him tortured and scourged and as his members stretched his body increased in size at the punishment. But the Spirit who confessed that Christ is the Lord endured in victory. Burning hooks were applied to his breast and the liquid metal, melted between the very points of the burning iron, was sprinkled in drops as the flame crackled. Wounds were added to wounds and above the torments raged; the flames danced back and forth and the minute particles crackled. And not only to the joints, but to the very wounds themselves the torture-weapons were applied, with no part of the body now remaining whole. But after that, shut in prison and ordered to throw rubble on a heap, he not long afterwards, after bearing so many punishments departed from his body unconquered in faith. In Rome at Aquas Salvias: the birthday of St. Anastasius, monk from Persia and martyr for the faith, who after many torments of prison, beating and chains which he had suffered in Cesarea for the apostles in Palestine bore many punishments in Persia and finally was beheaded by their king Chosroes along with seventy others. The remains of his body were first brought to Jerusalem to his monastery and after that to Rome where they were venerated in the monastery of St. Paul, the apostle, which is called the monastery at Aquas Salvias.

:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:xxviii:x:xxi:ii:xiii:xxiiii:v:xvi:xxvii:viii:xviii:
 :a:b: c: d: e: f: g: h: i: k:l: m: n: o: p:q: r: s: t:

B x kalendas februarii dies xxiii^{us}

Rome; Natalis sancte Emerentiane uirginis et martyris. que

5 erat collactanea sancte Agnetis Hec dum oraret ad sepulchrum eius
 ac simul orantes a gentilium lesione defenderet. lapidata est ab
 eis. Philippis: beati Parmene. qui fuit unus de septem diaconibus.
 Hic traditus gratie dei a fratribus iniunctum officium predicationis
 plena fide consummans: martyrii gloriam adeptus est.

- 10 Eadem die obiit Matheus Sotus cuius dono habemus quotannis.
 sexaginta duos solidos in die anniuersarii sui. sub
 anathemate distribuendos hiis tantum qui intererunt uigiliis
 et misse. et infirmis ex quibus quadraginta duo solidi sunt
 assignati ad quatuor domos Ernaul Pain Chaut. iuxta sanctum
 15 Petrum in Chanali et uiginti. ad duas domos ante sanctum
 Petrum Medinensem. Obiit etiam Maria de Atrebato. qui dedit
 nobis medietatem domus sue in capite Uia Ouium de qua habemus
 quinque solidos et ul denarios eodem modo distribuendos.
 Ipsa die luminarium quod debet senescallus pro ecclesia.
 20 hoc est. ix cereos ponderis unius magne libre.

8. gratiae: superscript in 18 c. hand, ms. 10. Eadem . . . 18. distri-
 buendos: early 13 c. hand, ms. 19. Ipsa . . . ecclesia: 13 c. hand, ms.
 20. hoc . . . 20. libre: 13 c. hand, ms.

B January 23

Day 23

At Rome: the birthday of St. Emerentiana, virgin and martyr, a foster sister of St. Agnes. When she was praying at her tomb and at the same time defending others praying from the attacks of the pagans she was stoned by them. At Philippi: the holy Parmenas who was one of the seven deacons. Moved by the grace of God he carried out the office of preaching assigned to him by his brothers in full faith until having finished his task he obtained the glory of martyrdom.

On the same day died Mathieu le Sot⁶⁷ by whose gift we have every year sixty-two shillings on the day of his anniversary under anethema to be distributed to those only who will be present at the vigil and the Mass, and to the sick. Forty-two shillings are charged to four houses of Ernauld Pain Chaut next to St-Pierre-au-Canal and twenty to two houses at St-Pierre-Milieu.⁶⁸ There also died Marie d'Arras who gave us half of her house at the head of the Rue de Moutons from which we have five shillings and six pennies to be distributed in the same way.

On the same day a luminary which the Seneschal⁶⁹ owes to the church, that is, nine candles of the weight of one great pound.

Eadem die obiit Therrea de Gricourt qui dedit nobis
quindecim solidos parisienses assignatos super domum
Lamberti de Arras. et super domum Iohannis Bote. in uico
del puis Hapart et reddendos ad festum beati Iohannis
5 Baptista et ad natale domini et distribui debent sub
anathemate in eius anniuersario illis tantum qui intererunt.
uigiliis et misse et infirmis.

1. Eadem . . . 7. infirmis: 13 c. hand ms.

On the same day died Thérèse de Gricourt⁷⁰ who gave us fifteen shillings of Paris charged to the house of Lambert d'Arras⁷¹ and to the house of Jean Botté⁷² in the street leading to the well [named] Happart⁷³ to be given at the feast of Blessed John the Baptist and at Christmas and they ought under anathema to be distributed on her anniversary to those only who are present at the vigil and the Mass, and to the sick.

:ii:iii:xi:iii:v:xvi:xxvii:viii:xviii:xxx:xi:xxii:iii:iiii:xxv:vi:xvii:xxviii:viii:xx:
 :a: b: c: d:e: f: g: h: i: k: l: m: n: o: p: q: r: s: t:

C ix kalendas februarii

Apud Ephesum; natalis sancti Timothei discipuli beati Pauli
 5 apostoli qui ab eodem apostolo apud Ephesum ordinatus episcopus
 post multos agones martyrii palmam adeptus est. In Antiochia;
 passio sancti Babilie episcopi. Hic persecutione Decii posteaquam
 frequenter passionibus suis at cruciatibus glorificauerat dominum
 gloriose uite finem est sortitus in uinculis. Referuntur etiam
 10 passi cum eo tres parvuli. idest. Urbanus. Prilidanus. et Epolonius.
 Eodem die Trecas. passio sancti Sauiniani martyris et depositio.
 beati Sabine uirginis. Luminarium

Eadem die obiit Sihardus aduocatus. Hic maximum bonum quod
 est in uilla de Aissegni dedit ecclesie. Hic habemus unum
 15 modium frumenti quem reddent prepositi de Strailieto. et
 distribuetur sub anathemate hiis tantum qui intererunt
 uigiliis et misse et infirmis.

13. Eadem . . . 17. infirmis: late 12 c. hand ms.

January 24

At Ephesus: the birthday of St. Timothy the disciple of St. Paul the apostle who was ordained by him bishop of Ephesus and there after many sufferings obtained the palm of martyrdom. In Antioch: the martyrdom of St. Babilas, bishop, who during the persecution under Decius, after he had glorified God greatly by his sufferings and torments gained the end of his glorious life in chains. Three boys are also reported to have suffered with him, this is to say, Urban, Prilidian and Epolonius. On the same day at Trecas: the suffering of St. Savinian, martyr and the deposition of St. Sabina, virgin. Luminary.

On the same day died Siard, the advocate.⁷⁴ He gave his vast property in the vill' of Essigny⁷⁵ to the church. Here we have one bushel of wheat which the provosts of Etreillers⁷⁶ will pay and it will under anathema be distributed to those only who are present at the vigil and the Mass, and to the sick.

:iii:iiii:xxv:vi:xvii:xxviii:iiii:xx:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:xxviii:i:xxi:
:a: b: c: d: e: f: g: h: i:k: l: m: n: o: p: q: r: s:t:

D viii kalendas februarii dies xxvii^{us}

Conuersio sancti Pauli apostoli.

- 5 Eodem die apud Damascum; natalis sancti Ananie. qui eundem apostolum baptizauit. Ciuitate Aruennis natale sancti Preiecti episcopi et martyris. et Amarini uiri dei. qui passi sunt ab eiusdem urbis proceribus. In ciuitate Milito; passio sancti Tyrsi qui passus est sub Conbricio. Siluano et Plaudo proconsulibus
- 10 in ciuitate Cesarea. Hic enim primum iussus est cathenis ad penam extendi ut dissiparentur membra eius. sed ruptis cathenis uas quoddam iussum est impleri aqua. in quo per dorsum martyr suspensus capiteque mersus flagellaretur. Uase autem uirtute dei dissipato. bis in carcere recluditur. et ad audientiam reuersatur.
- 15 Postmodum autem resticulis flagellatus; bestiis traditur. Unde illesus exiens. iussus est fieri locellus in quo missus medius secaretur. sed illis deficientibus qui eum secare debuerant. cum beatus Tyrsus de loculo exiret. diuino nutu calcaneus eius locello adhesit. quod ille agnoscens iterum se in eo collocauit. taliterque
- 20 passionis sue terminum fecit. Eodem die natale beati Gregorii. Nazanzeni; qui theologus appellatur.

D January 25

Day 27

The conversion of St. Paul.

On the same day at Damascus: the birthday of St. Ananias, who baptized the same apostle. In the city of Auvergne: the birthday of St. Projetus, bishop and martyr, and Amarinus, man of God, who suffered from the nobles of the same city. In the city of Milete: the martyrdom of St. Tyrsus, who suffered under Conbricius, Silvanus and Plaudus, proconsuls in the city of Caesarea. He was first ordered to be stretched with chains for torture so that his members were being torn apart, but the chains broke. Then a vessel was ordered to be filled with water and the martyr was suspended by his back and beaten with his head immersed. The tub however was broken by the power of God. He was twice shut up in prison and then brought back for an interrogation. After that he was flogged with thin ropes and delivered over to the wild animals. When he came out from there unharmed a small containing area was ordered to be made in which he was placed up to his middle and cut with knives. But those who had the duty of cutting him grew faint. Then Blessed Tyrsus came out of the place but his shoe by God's will stuck in the place and he noticing it put himself back in the hole and in this way reached the end of his martyrdom. On the same day the birthday of Gregory of Nazianzen who was called the theologian.

Eodem die obiit Richaus Iutseuse qui dedit nobis quinque
solidos .ii. denarios minus.

Eadem die obiit Gilo Gonuins pro cuius anima habemus
unum modium frumenti distribuendum in eius anniuersario
5 quem reddit ecclesia et distribuetur hiis tantum qui
intererunt uigiliis et misse. et infirmis.

Obiit et magister Henricus Phisicus concanonicus noster
de cuius dono habemus sex modios frumenti annuos quos
reddit ecclesia distribuendos hoc modo cuilibet capellano
10 tres panes. cuilibet clerico chori duos panes. cuilibet
clericulo unum panem. Residuum uero distribuetur tantum
canonicis qui intererunt uigiliis [et] misse et infirmis.
Dedit insuper nobis domum suam cuius census distribuetur
tantum canonicis modo supradicto. Et hec omnia dedit nobis
15 pro anima sua et pro animabus patris et matris sue et
Elienor quondam comitisse Uiromandie. Et Radolphi quondam
abbatis sancti Eligii Nouiomentis. Predictam autem domum
tenet Gaufridus et reddit pro ea ipsa die .vii. libras
parisienses...distribuendas.

1. Eodem . . . 6. infirmis: early 13 c. hand ms. 7. Obiit . . .
19, distribuendas: 13 c. hand ms.

On the same day died Richard Jutseuse, who gave us five shillings less two pennies.

On the same day died Gilles Gondeins⁷⁷ for whose soul we have one bushel of wheat to be distributed on his anniversary, which the church pays, and it will be distributed to those only who are present at the vigil and the Mass, and to the sick.

Also there died Master Henri the physician,⁷⁸ a fellow canon of ours, by whose gift we have six bushels of wheat annually, which the church pays to be distributed in this way: to each chaplain, three loaves: to each choir clerk, two loaves: to each seminarian, one loaf. The rest however will be distributed to those canons only who attend the vigil and the Mass, and to the sick. In addition he gave to us his house, the quit rent of which will be distributed to the canons only in the aforesaid way and he gave us all this for his own soul and for the souls of his father and mother and Eléonore,⁷⁹ formerly countess of Vermandois, and Raoul, formerly abbot of Saint Eloy of Noyon.⁸⁰

Geoffroi holds the aforesaid house however and pays the rent, seven pounds of Paris...to be distributed.

:iii:xv:xxvi:vii:xviii:xxviii:x:xxi:ii:iiii:xxiiii:v:xvi:xxvii:viii:xviii:xxx:xi:xxii:
 :a: b: c: d: e: f: g:h: i: k: l: m:n: o: p: q: r: s: t:

E vii kalendas februarii dies xxviii^{us}

Ciuitate Smirne; passio sancti Policharpi episcopi. discipuli
 5 beati Iohannis apostoli et euangeliste qui ab eo Smirne episcopus
 ordinatus. tocius Asie princeps fuit. Hic regnante Marco Antonino
 quarta post Neronem persecutione. et Lucio Aurelio Commodo sedente
 Smirna proconsule cum esset annorum octoginta sex coniurgante in eum
 omni populo. igni adiudicatus est. Cum ergo eum uellent rogo
 10 impositum etiam clauis affigere: sinite me inquit. Qui enim dedit
 mihi uelle largietur et posse, atque ipsum tolerabilem faciet uiolentis
 ignis ardorem. Itaque ferro illum nemo uinciuit. sed post tergum
 ligatis manibus ut deuotus aries passionis limen ingressus: illicque
 oratione completa subiit ignem. sed flamma martyris corpus in modum
 15 camere miro uallabat amplexu. Totus ergo in igne splendidus sanctus:
 mirabilem ex se pro fetore dedit odorem. Et quia igne consumi non
 poterat. iussum est gladium sancto corpore ibidem inicere. Quo facto;
 ecce subit fluente corporis sanguinis copia de corpore columba
 processit. ac statim cruore sopitum cessit incendium. [E]odem die
 20 Bethleem ciuitate transitus sancte Paule matris Eustochii uirginis.
 Huius uitam uirtutibus ammirandam sanctis Iheronimus scribens
 testatur eam longo esse coronatam martyrio.

E January 26

Day 28

In the city of Smyrna: the martyrdom of St. Polycarp, bishop, a disciple of St. John, apostle and evangelist, by whom he was ordained bishop of Smyrna and primate of all Asia. Under the reign of Marcus Antoninus, during the fourth persecution after Nero, while Lucius Aurelius Commodus was sitting as proconsul at Smyrna, all the assembled people called out against him, though he was eighty-six years old and he was condemned to the flames. When he was put on the pyre they also wanted to nail him there but he said, "Let me be. For he who has given me the desire will also give me the power and he will make bearable even the heat of the raging fire." And so nobody bound him with iron but they tied his hands behind his back and like a ram in sacrifice he crossed the doorway of his passion and there finishing his prayer he entered the fire. The flames surrounded the body of the martyr with a miraculous embrace as if he were in a room. Completely resplendent in the fire the saint gave forth a miraculous odor instead of foul. And because the fire could not consume him the order was given for a sword to pierce the holy body forthwith. When this was done, behold, immediately an abundance of blood flowed from the body and from the body a dove emerged and immediately the flames were quieted by the blood and went out.

On the same day in the city of Bethlehem: the departure of St. Paula, the mother of Eustochium, virgin. St. Jerome, in writing about her life, miraculous for holy virtues, testifies that she was crowned with a lengthy martyrdom.

Luminarium. Eadem die obiit Rodulphus comes. Hic dedit
ecclesie quedam bona in Castris. Hic habemus decem
solidos quos dedit Robertus Silvester assignatos super
domum suam inferiorem. distribuendos sub anathemate his
5 tantum qui intererunt uigiliis et misse et infirmis.
Et Radulfus de Ham canonicus sancte Pecinne de cuius dono
habemus modium frumenti eodem modo distribuendum quem
reddit ecclesia.

1. Luminarium . . . 8. ecclesia: early 13 c. hand ms. In right
hand margin Civitate: 17 c. hand.

Luminary. On the same day there died Raoul,⁸¹ count, who gave to the church certain possessions in Castre.⁸² Here we have ten shillings which were given by Robert Silvestre,⁸³ charged to the lower part of his house, under anathema to be distributed to those only who attend the vigil and the Mass, and to the sick. And Raoul de Ham,⁸⁴ a canon of Sainte-Pécinne, by whose gift we have one bushel of wheat to be distributed in the same way, to be payed by the church.

:vi:xvi:xxvii:viii:xviii:xxx:xi:xxii:iii:iiii:xxv:vi:xvii:xxviii:viiii:xx:i:xii:xxiii:
 :a: b: c: d: e: f: g: h: i: k: l: m: n: o: p: q: r: s: t:

F vi kalendas februarii

In Affrica; passio sanctorum Secundi. Fortunati. et natalis
 5 sancti Processi. Constantinopolim; natalis beati Iohannis episcopi.
 qui Crisostomus appellatur. Cenomannis; sancti Iuliani episcopi.
 et confessoris.

Eadem die obierunt Rogerus Forensis decanus qui dedit
 nobis unum hospitem in Ueteri Mercato. et quotannis unum
 10 modium frumenti de Sarto et Elisabeth mater Godefridi
 Ascolons pro cuius anima idem Godefridus dedit nobis v
 solidos assignatos super nouam domum suam in Uico Fosse
 retro domum Mathei Tornester.
 Obiit Alberici condam decani christianitatis qui dedit
 15 nobis decem libras pro uno modio frumenti emendo. de
 frumento horearum. Dedit etiam nobis alium modium
 frumenti de frumento rectorii. assignatam ad unam
 modiatam terre sitam in territorio dele Uergies desuper
 le Markais Paini. et distribuentur illi duo modii
 20 frumenti hiis tantum qui intererunt uigiliis et misse
 et infirmis.

8. Eadem . . . 13. Tornester: early 13 c. hand ms. 14. Obiit . . .
 21. infirmis: late 13 c. hand ms. 19. Between Paini and et two lines
erased, ms.

F January 27

In Africa: the martyrdom of Saints Secundus, Fortunatus and the birthday of St. Processus. At Constantinople, the birthday of St. John, bishop, who was called Chrysostom. At Le Mans: St. Julian, bishop and confessor.

On the same day died dean Roger Forensis,⁸⁵ who gave one tenant at the Vieux Marche⁸⁶ and each year one bushel of wheat from Le Sart;⁸⁷ and Elizabeth, the mother of Geoffroi Ascolons, for whose soul the same Geoffroi gave us five shilling charged to his new house in the Fosse Street⁸⁸ behind the house of Mathieu Tornestre.⁸⁹

[Also] died Aubry,⁹⁰ former dean of Christianity,⁹¹ who gave us ten pounds to buy one bushel of wheat of grain from the wheat granary. He gave us also another bushel of wheat for the refectory, grain charged to one measure of land in the territory of Levergies⁹³ above the Marché Paini and the two bushels of wheat will be distributed to those only who are present at the vigil and the Mass, and to the sick.

:vi:xvii:xxviii:iiii:xx:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:xxviii:x:xxi:ii:xiii:xxiii:
:a: b: c: d: e: f:g: h: i: k: l: m: n: o: p:q: r: s: t:

G v kalendas februarii dies xxviii^{us} ian.

Rome; natalis sancte Agentis secundo. In Affrica: natalis
5 sanctorum Zatini. et Iuliani. Alexandrie; sancti Cyrilli.
episcopi: qui catholice fidei. preclarissimus extitit propugnator.

G February 28

Day 28 of January

At Rome: the second celebration of St. Agnes. In Africa, the birthday of saints Zatinus and Julian. In Alexandria, St. Cyril, bishop, who stood out as a most brilliant defender of the Catholic faith.


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:vi: xviii: xxviii: x: xxi: i: xli: xliii: v: xvi: xxvii: vii: xviii: xxx: xi: xxi: iii: xliii: xxv:
:a:  b:   c:   d: e:  f: g:   h:   i: k:  l:   m:   n:   o:  p: q:   r:  s:   t:

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A iiii kalendas februarii dies xxix^{us} ian.

Rome Uia Numentana; passio sanctorum Papie et Mauri militum.

5 qui uidentes constantiam Saturnini. et Sisinnii martyrum conuersi
sunt ad fidem. Statimque iussum est. Alaodicio urbis prefecto ut
ora eorum quibus Christum confitebantur lapidibus contunderentur:
et in carcerem retruderentur. Post xii. uero dies eductos iussit
sterni et fustibus cedi. deinde eleuatos de terra plumbatis cedi
10 donec expirarent. Quorum corpora colligens noctu. Iohannes presbyter
sepeliuit Uia Numentana ad Nimphas beati Petri ubi baptizabat.

Scriptum in gestis beati Marcelli pape.

Eadem die obiit Agnes nobilis mulier prepositissa sancti
Quintini. qui dedit ecclesie nostre xx solidos annuos
15 pro duobus cereis uno in magna missa. et alio in missa
altaris beati Quintini. Et in missa pro fidelibus assign-
natos ad redditus suos de Roupi et de Sauu.

Eadem die obiit magister Galterus de Bonhaing concanonicus
noster. pro quo habemus unum modium frumenti quem debet
ecclesia. distribuendum illis tantum qui intererunt
20 uigiliis misse et infirmis.

13. Eadem . . . 17. Sauī: early 13 c. hand ms. 18. Eadem . . .
21. infirmis: 13 c. hand ms.

A January 29

Day 29 of January

At Rome on the Via Nomentana: the martyrdom of the saints, Papias and Maur, soldiers, who after seeing the steadfastness of the martyrs Saturninus and Sisinnus were converted to the faith. And immediately the prefect of the city, Alaodicius, ordered the mouths of all those who confessed Christ to be bruised with stones and that they be thrust back into prison. After twelve days he ordered them to be lead out, to be thrown down and beaten with clubs, then to be lifted up and beaten to death with leaden whips. The priest John buried their bodies during the night at the Via Nomentana at Nymphas where St. Peter baptized. Thus it is written in the acts of Blessed Pope Marcellus.

On the same day died Agnes, a noble lady and provostess⁹⁴ of St. Quentin who gave our church twenty shillings every year for two candles, one for the High Mass and the other for the Mass on the altar of Blessed Quentin and for the Mass for the faithful charged to her possessions at Roupy⁹⁵ and at Savy.⁹⁶

On the same day died Master Gautier of Bonhain,⁹⁷ a fellow canon of ours, on whose behalf we have one bushel of wheat which the church is bound to distribute to those only who are present at the vigil and the Mass, and to the sick.

:viii:xviii:xxx:xi:xxii:iii:xiiii:xxv:vi:xvii:xxviii:viii:xx:i:xii:xxiii:iiii:xv:xxvi:
 :a: b: c: d: e: f: g: h: i: k: l: m: n: o:p: q: r: s: t:

B iii kalendas februarii dies xxx^{us}

In Antiochia; passio sancti Yppoliti. In Affrica, natalis
 5 sanctorum Cleri. Pelliani. Ilipiani. et aliorum centum uiginti
 trium. Eodem die Malbodio monasterio: depositio sancte Aldegundus
 uirginis: que ex pro sapia regali edita. suasionem matris
 coniunctionem mariti respuens. Christum sanctum sponsum elegit.
 unde et eius allocutione sepe meruit perfrui. Eadem die obiit
 10 Fulradus abbas monasterii sancti Quintini. 826

Et Hersende de Moy qui dedit nobis unum modium frumenti
 assignatum ad molendina de Seruucort annuatim.

10. In right margin 826 in Arabic figures, ms. 11. Et . . . 12.
 annuatim: 13 c. hand, ms.

B January 30

Day 30

In Antioch: the martyrdom of St. Hyppolytus. In Africa; the birthday of the saints Clerus, Pellian, Ilipian and one hundred and twenty-three others. On the same day in the monastery of Maubeuge, the burial of St. Aldegund, virgin, and born of noble stock, who, at the persuasion of her mother, cast aside her marriage with her husband and chose Christ as her holy spouse and often was found worthy to enjoy his consolation. On the same day died Fulrad, abbot of the monastery of St. Quintin.

826

And Hersende de Moy,⁹⁸ who gave us annually one bushel of wheat charged to the mill of Seraucourt.⁹⁹

ix:xx:i:xii:xxiii:iiii:xv:xxvi:vii:xviii:xxviiii:x:xxi:ii:xiii:xxiiii:v:xvi:xxvii:
 a: b: c:d: e: f: g: h: i: k: l: m:n: o: P; q: r:s: t:

C pridie kalendas februarii dies xxxi^{us}

[I]n Anthiochia. Zotici. et Amonii. In Affrica: natalis sanctorum
 5 Victoris et Publii. Apud Trientinam urbem: natalis beati Uigilii
 episcopi et martyris.

Eadem die obiit Gila Prouincialis qui dedit nobis decem
 solidos super domum Odenis Piperarii assignatos.

Obiit etiam Gerardus dictus Bachelerus clericus qui
 10 dedit nobis decem solidos assignatos super hereditatem
 suam in medietate domorum quas tenet Broderus de Flouiomo.
 sitas ante portam domus Premonstratensis distribuendos
 sub anathemate illis qui intererunt uigiliis [et] misse
 et infirmis.

15 Obiit Aclidis Cavoete qui dedit nobis
 Obiit etiam Richerus dictus de Goy seruiens ecclesie nostre
 qui dedit nobis unum modium frumenti distribuendum in die
 anniuersarii sui canonicis tantum qui intererunt uigiliis
 et misse et infirmis quem reddit ecclesia.

7, Eadem . . . 8, assignatos: 12 c. hand, ms. 9, Obiit . . . 14.
 infirmis: 12 c. hand, ms. 15, Line crossed out in ms. 16, Obiit . . .
 19, ecclesia: early 13 c. hand, ms.

C January 31

Day 31

In Antioch: [the martyrdom of] Zoticus and Amon. In Africa: the birthday of the saints Victor and Publius. In the city of Trent: the birthday of blessed Vigilus, bishop and martyr.

On the same day died Gilles de Provins who gave us ten shilling charged to the house of Eudes the Spicer.

Also died Gérard le Bachelier, a clerk, who gave us ten shilling charged to his inheritance, the moiety of the houses which Broders de Floviomo¹⁰⁰ holds across from the gate of the house of the Premonstratensians, under anathema to be distributed to those who are present at the vigil and the Mass, and to the sick.

Also died Richard, called de Goy, who served our church, and gave us one bushel of wheat to be distributed on the day of his anniversary to those canons only who will attend the vigil and the Mass, and to the sick, which the church will pay.

Obiit eciam Aelidis Cavocte que dedit nobis decem solidos
 assignatos super quandam domum sitam in Grianchia iuxta
 domum Lieste Yuer quam tenet Radulphus Muers distribuendos
 modo predicto.

- 5 Eadem die obiit Ada Pourchelete pro qua habemus .xl.
 solidos annui redditus amortizatos per comitissam Blesensem
 assignatos apud Laisdaing super terragia Colardi de
 Laisdaing. quorum medietas debet aportari in hac uilla in
 festo beati Andree apostoli. et alia medietas ad Brandoues
 10 sub pena .x. solidorum turonensium pro qualibet die defectus
 solucionis predicte post aliquem dictorum terminorum et
 debent distribui canonicis tantum modo predicto.

1. Obiit . . . 4. predicto: 13 c. hand, ms. 5. Eadem . . . 12.
 predicto: late 13 c. hand, ms.

Also died Alide Cavocte,¹⁰¹ who gave us ten shillings charged to a house in the Gréance across from the house of Lieste Yver,¹⁰² which Raoul Muers¹⁰³ holds, to be distributed in the aforesaid way.

On the same day died Ade Pourchelite,¹⁰⁴ for whom we have forty shillings of annual rent, granted in mortemain by the countess of Blois, charged at Lesdin on the arable land of Colard de Lesdin.¹⁰⁶ Half of it is to be brought and distributed in that village [i.e. Lesdin] on the feast of the apostle St. Andrew, the other half to Brandouzy¹⁰⁷ under penalty of ten shilling Tours for each day of failure to pay the aforesaid and they ought to be distributed to the canons only, in the aforesaid way.

FOOTNOTES

¹Ar. Laon, con. Meuilly-Saint-Front, cne. Chézy-en-Orxois.

²Anselme Bruious is the same as Bruniaus in Brunelles de Tours. (E. Lemaire, Archives anciennes de la ville de Saint-Quentin, [Saint-Quentin, 1888-1890] Introduction, p.c.). Hereafter referred to as Lemaire, Arch. Anc. Bruniaus de Tours was canon in the chapter in the year 1228. The donation of a luminary is also mentioned by Quentin de La Fons. (Extraits originaux d'un manuscrit de Quentin de La Fons intitulé Histoire particulière de l'église de Saint-Quentin, ed. Ch. Gomart, [Saint-Quentin, 1854-1856] t. I, p. 61). Hereafter referred to as de La Fons, Histoire.

³An open day is a day on which no foundation Mass had to be sung.

⁴A canon whose father Raoul founded a chapel in the church of Saint-Quentin ca. 1230. (L-P. Colliette, Mémoires pour servir a l'histoire ecclésiastique, civile et militaire, de la Province du Vermandois, [Cambrai 1771], t. II, p. 155). Hereafter referred to as Colliette, Mémoires. In 1245 Adam was party in a judgment between the chapter and a thief. (Notices du Cartulaire du chapitre de Saint-Quentin, Bibl. nat., lat. 11070, No. 76, ed. Institut de Recherche et d'Histoire des Textes). Hereafter referred to as I.R.H.T., MS. 11070.

⁵The formula "to all those who attend the vigil and the Mass, and to the sick" recurs frequently. The donations would be distributed to all those who would take part in the vigil or wake on the night before the funeral Mass and partake in the Mass the following day. As was customary, part of the donation was set aside for the sick of the parish.

⁶These last two names are written in the same hand, a cursive thirteenth century hand. The persons could not be identified. (Interview: M. E. Atkinson, Professor of French Language, University of Glasgow.)

⁷Nicholas Pothenot made his will on September 2, 1682. He died on January 1, 1701.

⁸I.e. "under the penalty of anathema". Anathema by itself is a general term to indicate an ecclesiastical sanction. To avoid repetition of terms the translation "under anathema" will be adhered to.

⁹Colliette mentions Elizabeth Soirane as the donor or founder of a chapel in the church of Saint-Quentin in 1230. (Mémoires, t. II, p. 596).

¹⁰Monchy-au-Bois, dept. Pas-de-Calais, ar. Arras, con. Beaumets-les Loges. Jacques de Monchy was a canon in 1257 (Lemaire, Arch. anc., p. 445).

¹¹Ar. Vervins, con. and cne. Aubenton.

¹²De La Fons in his Histoire (p. 290) states: "Dame Mehaus Patrelote, décédé le 20 novembre et inhumée dans la chapelle de St. Eloy, a donné pour un obit quatre muids de blé de rente, qui doivent distribués en ce jour." The inscription on a tombstone in the church of Saint-Quentin, quoted by de La Fons mentions also the date of her death: MXXLXXII-chi: gist:dame:Mehaus:Patrelote:qi:tres:passas:l'an:de: lin:carnassion:nos:tres:Segneur:MCCLXXII:au:mois:de:novembre:pries: poor:s'ame: (Ibid., p. 92).

¹³It is very likely that Hennedin was married to a mayor of Saint-Quentin and that she obtained her title of mayoress through that marriage. Not one historian or chronicler of Saint-Quentin mentions a woman as mayor of the commune. The name Hennedin (or Hannedin) is often mentioned by Lemaire in the Archives anciennes, but always as a surname and always as the name of a man. There were, to be sure, women who occupied the office of mayor as is attested by L. Dubar, Les traces des mairies rurales dans les titres du chapitre de la Cathédrale d'Amiens. Extrait du Bulletin de la Société des Antiquaires de Picardie, 3^{me} trimestre, [Paris 1966], p. 35.

Hennedin, lady, mayoress of Saint-Quentin. (de La Fons, Histoire, t. II, p. 241)

- ¹⁴Ar. Saint-Quentin, con. Saint-Simon. It was a seignory and a fief of the warden of the church of Saint-Quentin.
- ¹⁵I.R.H.T., MS. 11070 (No. 63) gives the year of her death: 1272.
The date given in the Martyrology is 1645 but in a later hand.
- ¹⁶See footnote 15.
- ¹⁷The names Jaco Labdin and Felix fra.. are added in the same hand as the year 1645.
- ¹⁸I.R.H.T., Notices du Cartulaire du chapitre de Saint-Quentin, Arch. Nat., LL 985 B (hereafter I.R.H.T. LL 985 B), p. 58, No. 346, mentions and agreement between the chapter and a certain Pierre, cantor of Salonika. Pierre gave fifteen shillings annually from the revenue from the house which was inhabited by a Colard Alutarius in the rue Sainte-Pecinne in Saint-Quentin, in 1229. The Martyrology does not mention this donation. It is possible that Pierre was for a time cantor at a church in Salonika in Greece. It is also possible that he came from Salency, ar. Compiègne, con, Noyon. The first possibility is more likely true because he is referred to as Petrus cantor Thessalonicen. (I.R.H.T. No. 346)
- ¹⁹The Cakin family was known in Saint-Quentin for its wealth and the use thereof for charitable purposes. The hospital, Domus caritatis in the

rue de Gréance was founded by Philippe Cakins in 1191. (Colliette, Mémoires, t. II, p. 391.) Philippe was a bourgeois and juriste. He was still alive in 1218. (Lemaire, Arch. anc., p. 412.)

²⁰Raoul de Sainte-Maure lived in the first quarter of the thirteenth century. (de La Fons, Histoire, t. I, p. 285). The Sainte-Maures belonged to the best known benefactors of the church. (Ibid., p. 286)

²¹Ar. Saint-Quentin, con. and cne. Saint-Quentin. A farm at Cépy belonged to the chapter.

²²Brother of Mathieu de Béthancourt (Martyrology, January 14) who was a canon of Saint-Quentin. Simon's donations range from 1202-1234, (I.R.H.T., MS. 11070, no. 136). Aimard, the Knight-Templar (Martyrology, January 15) was related through his mother to the Bethancourts and to the house of Clastres. (Colliette, Mémoires, t. I, p. 621)

²³Ar. Soissons, con. Braine.

²⁴Ar. Saint-Quentin, con. Vermand.

²⁵Founder of a chantry in the church of Saint-André in Saint-Quentin in the first half of the thirteenth century. (Colliette, L-P., Pouillé de tous les bénéfices du diocèse de Noyon, [Cambrai 1773], p. 138)

²⁶The lists of wardens of the church of Saint-Quentin in Colliette op. cit. (Index), Lemaire op. cit. (Index) name only one Pierre, Pierre de Cange. (I.R.H.T., LL 985 B, nos. 396, 434, a, b.) He lived ca. 1350. However, the handwriting in the Martyrology points to an earlier year. In a letter from Pope Gregory IX, quoted by Lemaire in the Arch. anc. (p. 19) Pierre le cleric is mentioned. The pope also calls him clericus nobis. The letter is dated 1229. Could this be the Pierre of the Martyrology?

²⁷A watermill, ar. Laon, con. Rozoy-sur-Serre, cne. Rouvroy.

²⁸He held a position in the church to which were attached the rights of receiving a steady income from an endowment permanently established for that purpose. (New Catholic Encyclopedia, vol. II [Washington, D.C. 1967], p. 307)

²⁹Arigny, ar. Vervins, con. Hirson.

³⁰Ar. Saint-Quentin, con. Saint-Simon.

³¹One of the noble benefactors to the church, known in the beginning of the thirteenth century. He was a brother of Raoul de Sainte-Maure (ftn. 20). (de La Fons, Histoire, t. I, p. 285)

³²Ar. Saint-Quentin, con. Saint-Quentin, cne. Lesdin.

³³He was grand-chambrier from 1208, active in the nascent Parlement from 1202-1223, and died ca. 1237. (Q. Griffiths, "The Counsellors of Louis IX", [doctoral thesis, Univ. of California, 1964], pp. 9-10). Barthélémy also gave many ornaments to the church of Saint-Quentin. (de La Fons, Histoire, t. I, p. 282)

³⁴Canon in 1213 (de La Fons, Histoire, t. I, p. 326), and in 1220 (Lemaire, Arch. anc., p. 416).

³⁵Dept. Marne, ar. Reims, con. Ville-en-Tardenois.

³⁶Raoul or Roger de Provins, chancellor of the church of Saint-Quentin in 1251, royal chaplain, canon of Paris and the king's physician. He died in 1264. (Colliette, Mémoires, t. II, p. 638 and Lemaire, Arch. anc. p. 78)

³⁷Androveis-a street in Saint-Quentin. (Lemaire, Arch. anc., p. 98). Also often referred to by Colliette.

³⁸Vuincellinus-unidentified.

³⁹Ar. Saint-Quentin, con. Vailly. (A. Longnon, Pouillé de la province de Reims, [Paris, 1908], p. 1043)

⁴⁰Dean of the chapter of Saint-Quentin from 988-1015. (Gallia Christiana,

t. IX, p. 1044) or perhaps dean of Vignoles (ar. and con. Soissons, cne Courwalles), a donor.

⁴¹Ebruinus: Evrain or Everwin?

⁴²Euildus or Cuildus: reading unsure.

⁴³Ar. Laon, con. Couchy-le-Chateau, cne. Coucy-la-ville.

⁴⁴Warden and treasurer of the collegiate church from 1192-1228.

He donated ca. 1192 part of the village of Giffecourt to his church.

(de La Fons, Histoire, t. I, p. 472)

⁴⁵See note 24.

⁴⁶Ar. Saint-Quentin, con. Vermand.

⁴⁷Other donations by Mathieu are given in I.R.H.T., LL 985 B, nos. 120, 121, 122, for the years 1235, 1219, 1207, resp. [in I.R.H.T. 11070, no. 136, in the year 1202]. De La Fons refers to him as living before 1294 and enumerates still more donations by Mathieu. (Histoire, t. I, pp. 295-296). See also note 22.

⁴⁸Ar. and con. Laon.

⁴⁹Measure of wheat (Du Cange, Glossarium, t. III, p. 558). A cario was one tenth of a tenth of revenue. (Du Cange, op. cit., t. II, p. 181).

⁵⁰Ar. Laon, con. Couchy-le-Chateau.

⁵¹Sainte Pécinne was a collegiate church in Saint-Quentin, subject to the famous collegiate church of Saint-Quentin. The collegiate church of Sainte-Pécinne was founded by Hugues de France, count of Vermandois, in the late eleventh century. (Lemaire, Arch. anc., p. cxxxv)

⁵²A chapel outside the walls of Saint-Quentin. (Lemaire, op. cit., p. cxliv)

⁵³Old classification of ecclesiastical celebrations which indicated the degree of solemnity for a particular feast.

⁵⁴Choirmaster from 1687-1695. (de La Fons, Histoire, t. I, p. 234)

⁵⁵Treasurer of the Knights-Templar at Paris, a royal judge, and a canon of Saint-Quentin. The Templars held a prebend in the church of Saint-Quentin. Aimard died in 1238. (de La Fons, Histoire, t. I, p. 264)

⁵⁶The fact that Jean was the clerk of Aimard confirms the latter's high position in the Order of the Templars.

⁵⁷See note 29.

⁵⁸His father Raoul founded a chapel in the church of Saint-Quentin. Pierre was its first chaplain. The Gricourts belonged to a noble, old, respected and rich family of Saint-Quentin. (de La Fons, Histoire, t. I, p. 416)

⁵⁹[In "an old obituary" is written for] January 17: Eadem die obiit Guido Castellanus et Brellandus abbas. (de La Fons, Histoire, t. I, p. 168). See also footnote 29 of Introduction. Guido died in 1198 (Martyrology).

⁶⁰Ar. Saint-Quentin, con. Vermand.

⁶¹The Martyrology, probably a later "editor", supplies the date of the donation, ca. 1200. Bernard concluded a transaction with Boso, the warden-treasurer of the church in 1228. Bernard enlarged the chapel of St. James in 1200. (de La Fons, Histoire, t. I, p. 61). See also note 48.

⁶²The members of the Moy family mentioned in I.R.H.T. 11070 are: Marie, lady of Moy and Estrées, widow, in 1246, (no. 34)

Robert, dean of Moy, in 1246 and in 1248, (nos. 291, 30)

Guy Goulars, knight, lord of Moy, married to Alexandre de Lois,
lady of Tournoison in 1316, (nos. 13, 14)

Wy of Moy, who held a fief in Essigny in 1205, (no. 33)

In I.R.H.T. LL 985 B:

Jacques Werry, provost of Saint-Quentin in 1361, (no. 427)

Marie, lady of Moy and Alaincourt in 1278, (nos. 352, 353)

Gui, lord of Moy, knight, son of Werry of May in 1238, (no. 324)

Robert was a brother of Werry. (de La Fons, Histoire, t. I, p. 282).
He died in 1185 (Martyrology).

⁶³Ar. Saint-Quentin, con. Catelet.

⁶⁴He went to the Holy Land in 1238. He and his brothers were called milites de Sancto Quintino. (Colliette, Mémoires, t. II, p. 618).
He died in 1284 (Martyrology).

⁶⁵De La Fons refers to him as Robert d'Aissonville. (Histoire, t. I, p. 326). The same Robert (de Aisonvilla) was a canon of Saint-Quentin ca. 1217. (I.R.H.T., LL 985 B, no. 73)

⁶⁶One of the main streets in Saint-Quentin. (Lemaire, Arch. Anc., p. cxlv)

⁶⁷The donation was made by Mathieu Le Sot, warden of the church of Saint-Quentin (1114-1119) on behalf of his father, Mathieu I. The

office of warden was so highly regarded that it was given only to relatives or special friends of the count or later, the king. Le Sot was related to the counts of Vermandois. The father of Mathieu I was Eudes l'Insensé, son of Count Herbert IV. (Colliette, Mémoires, t. II, p. 152)

⁶⁸ Saint-Piere-au-Canal and Saint-Pierre-Milieu were two chapels in Saint-Quentin. (Colliette, Mémoires, t. II, p. 509)

⁶⁹ Probably the seneschal of Vermandois.

⁷⁰ Died in 1234. (Colliette, Mémoires, t. II, p. 201)

⁷¹ Bourgeois, named as such by Colliette. (Colliette, Mémoires, t. II, p. 201)

⁷² Bourgeois, named as such by Colliette. (Ibid.)

⁷³ A well in Saint-Quentin. (Lemaire, Arch. anc., p. 98)

⁷⁴ De La Fons, Histoire, t. I, p. 291

⁷⁵ Ar. Saint-Quentin, con. Moy.

⁷⁶ See note 46.

⁷⁷Master Renauld Gonduin held a [unidentified] fief in 1253.
(Lemaire, Arch. anc., p. 438). Relationship with Gilles could not be established.

⁷⁸He was the physician of countess Eléonore. He died in 1201. The physician of the count had the prebend of a canon. (Colliette, Mémoires, t. II, p. 454)

⁷⁹Countess of Vermandois, 1182-1214.

⁸⁰There were close connections between the chapter of canons of Saint-Quentin and the monks of the abbey of Saint Eloy in Noyon as is shown in the deathrolls. (L. Delisle, Rouleaux des morts du IX^e au XV^e siècle [Paris, 1866])

⁸¹The first count of Vermandois of that name, regent of the kingdom, count from 1120-1131. (de La Fons, Histoire, t. I, p. 493)

⁸²Ar. Saint-Quentin, con. Saint-Simon.

⁸³A canon whose uncle donated a chantry to the church of Saint-Quentin ca. 1210. (Colliette, Mémoires, t. II, p. 455)

⁸⁴He donated also four capons and twelve pennies on the rent of his house. The date of his death is not mentioned. (de La Fons, Histoire,

t. II, p. 84). He was related to the castellan of Ham. (Colliette, Mémoires, t. II, p. 122)

⁸⁵Probably Foreste: ar. Saint-Queinton, con. Vermand. The chapter calls in its necrology the dean of the Christianity decanus Forensis, Roger, one of its benefactors, who died on January 27, ca. 1200. (Colliette, Mémoires, t. II, p. 321)

⁸⁶A Street in Saint-Quentin.

⁸⁷Ar. Saint-Quentin, con. Catelet, cne. Lempire.

⁸⁸Street in Saint-Quentin.

⁸⁹Tornestre: the Turner.

⁹⁰Pastor at Joncourt, dean of the Christianity 1218-1224. He was related to the Moy family. (Colliette, Mémoires, t. II, p. 321)

⁹¹The dean of the Christianity had a responsible office in the diocese. His particular duty was to check the doctrinal purity of teaching, the preaching, administration of the sacraments, and encourage the priests in their ministry. He had to make known to the priests the ordinances of the bishop and register donations to the churches in his jurisdiction. (Colliette, Mémoires, t. II, p. 321). He had to inquire

into the life and the resources of candidates for the priesthood.

(G. Le Bras, Institutions ecclésiastiques de la Chrétienté médiévale, vol. 12 of Histoire de l'église, ed. by Fliche and Martin [Paris, 1959])

⁹²Litterally of the refectory.

⁹³Ar. Saint-Quentin, con. Cotelet.

⁹⁴The entry is quite clear about the nobility of Agnès. Was she provost of the chapter or of a religious community in Saint-Quentin?

⁹⁵Ar. Saint-Quentin, con. Vermand.

⁹⁶Ar. Saint-Quentin, con. Vermand.

⁹⁷Ar. Saint-Quentin, con. and cne. Bohain.

⁹⁸Died in 1239. (Colliette, Mémoires, t. II, p. 84). Hersende is also mentioned in connection with a donation in a "very old obituary." (de La Fons, Histoire, t. I, p. 287).

⁹⁹Ar. Saint-Quentin, con. Saint-Simon.

¹⁰⁰Bourgeois of Saint-Quentin.

¹⁰¹Alide could not be identified. Her donation was on a house in a prosperous area of Saint-Quentin.

¹⁰²Purchased a house in October 1257. (Lemaire, Arch. anc., p. 446)

¹⁰³Bourgeois. (Lemaire, Arch. anc. p. 447)

¹⁰⁴Pourchelitte, one of the prominent bourgeois families of Saint-Quentin. (de La Fons, Histoire, t. I, pp. 291 and 418)

¹⁰⁵Ar. Saint-Quentin, con. Saint-Quentin.

¹⁰⁶Lived ca. 1228. (Colliette, Mémoires, t. II, p. 476)

¹⁰⁷Ar. Vervins, con. Guize, cne. Malzy.

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